

A Memorial Sermon

For the late Reverend and Pious

Mr. Samuel Pomfret,
MINISTER of the GOSPEL

L O N D O N.

Who deceased Jan. 11th, 17th.

Published with some Enlargements, and MEMOIRS
of his LIFE, at the Request of his People.

By THOMAS REYNOLDS.

The Second Edition.

L O N D O N:

Printed for JOHN CLARK, at the Bible and
Crown in the Poultry, near Cheapside; and
E. MATTHEWS, at the Bible in Pater-noster-
Row. MDCCXXII. [Price 1*s.*]



ERRATA.

PAGE 2. l. 22. blot out the *Comme* at *awful*, and for
— *Providens*, r. *Circumlocution*. P. 7. l. 25. for *Proportion* [in *Roman*] r. *Proportion* [in *Indians*] the Emphasis not
lying there in Relation to what the Text is quoted for.
P. 34. l. 13. for *Hire*, r. *There*.

TO THE
PEOPLE
Lately under the
PASTORAL CARE

Of the Reverend
Mr. Samuel Pomfret.

CHRISTIAN FRIENDS,

HAVING publish'd, a few
Weeks since, the Sermon
I gave you on the Death
of your late worthy Asse-
stant; I now present you
with that you also requested of me on
the Death of your Reverend PASTOR;
to which I have made some Additions,
especially at the latter End, as I did to
my former Discourse.

Dedication.

I have had some time past been under
the necessary Concerns of my own Charge,
and other more considerable ones under-
laid me in the Collection I was very
desirous to make of the *Memoirs* of
Mr. *Pomfret's Life*, which I hope will
be of some Use.

But whatever has been the Cause of
this Delay, I cannot but reckon it some-
what *providential*, as it has given me
the *Opportunity* of taking Notice of those
Christian and prudent Methods you have
follow'd, in order to secure, as far possi-
ble, a regular and sound Ministry a-
mong you: by seeking *God* together
in a solemn Manner; taking reasonable
Time to consult and advise with one an-
other; by informing yourselves, as far as
you had Opportunity, of the Character
and Principles of those you had an Eye
upon; and by agreeing, that whoever
you should intrust the Care of your Souls
withal, He should give you Satisfaction
concerning *his own Faith* in that Way
and Manner, which under the present
Circumstances of our Times you thought
fit and necessary to desire. This is a
Practice,

Dedication.

Practice, in my Opinion, so just and reasonable, so perfectly agreeable to all the *Right* you have as Men and as Christians, that I cannot but record it to your *Honour*. I am sure it ought to give you *Peace* in your *Reflections*; and I doubt not there are many *Thousands* in the *World*, that will think it an *Example* worthy to be imitated. ~~of your best Works~~
As you have been determin'd much sooner than was expected, in the *Choice* of *One* to be your *Pastor*, that has not only acknowledged the *Right* you have to act as you have done, and declar'd *his own Belief*, with respect to the *ever blessed Trinity* in Opposition to the *Arian Heresy*, both in the *Pulpit* and under *his Hand*, in as plain, strong, and *unexceptionable Terms* as can be wish'd for; and signify'd with great *Solemnity* *his Readiness* at all *Times*, when called to it in a proper *Manner*, to give reasonable *Proof* of *his steady Adherence* to this *Doctrine*, by *Preaching*, *Subscribing*, and *Defending* it, as the *Foundation* on which *He builds* all the *Hope* *He has* of *eternal Salvation*: So I trust you

Dedication

you will have Reason to take into this
Choice you have made of One of his
valuable Abilities, as an Answer to those
serious and united Prayers you have sent
up to God to find Direction, in this weighty
Affair; and if I may be so bold as to say
How happy had it been, if all in the
Ministry had been as frank and open, as
ready and free to own their Principles in
the same Manner, as my Brother much
expressed himself willing to do! And
would it not be an effectual Means to
stop the growing Mischief we All be-
wail, if for the future something of the
like Nature, or of equal Validity, might
be agreed upon? I could fall upon my
Knees, and beseech it in the Bowels of
Christ.

After many Thoughts, which according
to the best of my poor Capacity I have
had about this Matter, I cannot see any
Objection sufficient to excuse those that
are thoroughly in the Doctrine with us.
And for my own Part, I can never think I
desert any just Principles of Separation
from the establish'd Church, or of the Old
Non-conformists, by my voluntary sign-
ing

Dedication

ing with my Hand than which I firmly believe in my Heart, but rather, that I bring a Reproach upon my Separation, if I refuse that, which I can do without Sin; for thereby, I think, I should give a just Occasion to Others, to impute my Refusal to *Harmony*, and not to *Conscience*. And I judge my Subscribing to be no Infringement of Christian Liberty, whilst no ~~compulsive~~ Methods are used to oblige me to do that which I take to be sinful, or subscribe to what I do not believe. If I have Reason to judge those as weak Persons that insist upon it, I may pity them, but rather than offend or grieve them, I should think it honourable in me to condescend in things indifferent to their Weakness, according to the Example of the Apostle, 1 Cor. ix. 22. And I find my self still more inclin'd to do it, when I consider that God himself, tho' He knows the Immutability of his Will, and the Unchangeableness of his Promise, yet in his infinite Pity, and of mere Condescension to our Weakness, has confirmed it with an Oath, and done much more than was necessary

Dedication.

neccſary to Purpose to cure us of thoſe
Fears, Troubles, and Sufſicions we are
naturally prone to, and which are in-
finitely more unreasonable againſt Him,
than any we can entertain of our fel-
low Creatures.

I have Reason to believe you have
met with One, that will study to make
you universally *easy* about those Matters
you have express'd the greatest Concern
for, and that doing ſo, you will give
him all the Encouragement you can, by
the Expressions of your *Love* to him, and
to one another. That you may continue
a flourishing united *People*, according
to the ardent Wish of your late faithful
Pastor ſome time before he dy'd, and that
the Person you have chosen for your Mi-
nister may make up your Loss abundantly,
and be long preserv'd a *burning and*
ſhining Light among you, is the hearty
Prayer of many others, besides

Your very affectionate Servant



Rood-Lane.
May 1, 1722.

THO. REYNOLDS.

ACTS XX. 31, 32.

Therefore watch, and remember that
by the Space of three Tears, I ceased
not to warn every one Night and Day
with Tears.

And now, Brethren, I commend you to
God, and to the Word of his Grace,
which is able to build you up, and
to give you an Inheritance among all
them which are sanctified.

THE Death of Mr. Hocker, and
now that of the Reverend
Mr. Samuel Pomfret so quick-
ly after: (One, the *Assistant* ;
the Other, *Pastor* to this nu-
merous Congregation.) The
Death, I say, of two such faithful Ministers
of Christ, and the destitute Condition in
which you are left; must, to such as are of
a serious Spirit, and consider the Case in
all its Circumstances, appear to be a very
afflictive Providence.

After.

After the late Choice you had made of your worthy Adjunct, many of you, no doubt, were pleased and glad to find your selves so well fitted and provided for, before your aged and honoured Pastor was removed from you. But whilst you were gratifying your selves with a Prospect so agreeable to your Desires, the Holy God in his Sovereign Providence, hath within the Compass of a few Weeks bereaved you of both your Ministers, with this speaking and awful, Providence of taking him away first, whom you depended upon for Relief under the Death of him that was removed last. And now you are *as Sheep without a Shepherd.*

As I was desir'd to assist you under the former heavy Stroke of Providence, I have been likewise importun'd, to do the same under this repeated one. I shall therefore on this new and further Occasion of our Sorrow, endeavour to open and apply the Words that have been read, which lie but a few verses distant from those I made the Subject of my last Discourse.

There, *viz.* Verse 37, 38, of this Chapter, we have a very moving Account of a Number of serious Persons taking their Leave of the Apostle Paul, and the extreme Affliction they were under upon the Thought of *seeing his Face no more.* Here, of the exemplary Manner in which he took his Leave of them.

It is certain, no mere Man ever thirsted more after the Good of Souls, took more Pains in promoting it, and where it pleased God to afford Success, could be more diligent in securing what he had gained, than this Apostle. He had been marvellously own'd among the Gentiles in *Asia* by converting Multitudes, and laying the Foundation of many Churches; and upon the Call he had now under the special Direction of the Holy Ghost to go elsewhere, 'He could not leave them, till he had done every thing that was in His Power, for continuing and furthering the Gospel, after he should be gone from them.'

Wherefore being come to *Miletus* in his Way to *Jerusalem*, he sends for the *Elders* of *Ephesus*; makes a most serious Exhortation to them; shews after what Manner he had been with them at all Seasons, of which they themselves were conscious; acquaints them, that now the Concerns of the Church of God were committed wholly to their Care; that henceforth he should be no more with them; accordingly instructs them in their Duty, urges it upon them by many strong and powerful Arguments, and exhorts them in the Discharge thereof to remember and imitate Him in all those Instances he had mentioned, and in all the Particulars wherein they had Him for an Example.

The Words before us are a Recapitulation or Summary of what he had been de-

livering, and may be reckon'd as the Conclusion of the whole; what follows being added by way of Appendix. Thus a short Sum of Matters at the End of a Discourse, does sometimes give a Beauty to it, and is of Use to refresh the Memory of the Hearers, and make a further Impression upon them. The Apostle, out of his earnest Concern to inculcate more deeply the Things He had said, repeats again his last Advice, reminds them of his Behaviour among them, and then leaves them with all the hearty good Wishes He was capable of bestowing. How happy would it be for those of us who labour in the Ministry, if when we leave our Brethren, our People, or the World, we could do it in the same or such like Words as the Apostle! If we could do it in Sincerity, tho' short of his Perfection!

According to the Accounts I have had from those, who would not deceive me, there have scarce been any of late Years, who were able to do it better than your now deceased Pastor. Not that I pretend to equal him with the Apostle. It is far from me. I am as cautious, I hope, of exalting unduly the Character of those of my own Profession, as any that hear me. The best of Men have their Infirmities, and we must not suppose him to be without them. I hope therefore you will not be offended, if I say, that in the Greatness of his Zeal He was sometimes too incautious, but had his

his Prudence equal'd his Piety (as a worthy Person express'd it since his Death) He had been as great a Pattern of Imitation, as we have had among us for a considerable Number of Years. Abating the Precipitancy which was owing to the natural Fervour of his Spirit, there are none within the Compass of my present Knowledge, who for Labour and Zeal in their Master's Work, do exceed him.

It was this Consideration, which induc'd me to chuse these Words for the Subject of my Discourse, by which an Occasion will be afforded of saying several Things concerning him, and those so remarkable, as ought to embalm his Memory and render it precious among us. I proceed to the handling of them. They present the following Things to our Observation.

I. A double Duty recommended by the Apostle to those He was taking his Leave of. The one is *Watchfulness*; the other, *Recollection*, or bearing in Mind the Things he had delivered, calling them often to their serious Remembrance. *Therefore watch and remember, or watch, remembering**, &c. The Particle *therefore* refers them to all he had said before.

II. A brief Recital of those Things they were more especially to bear in Remem-

* Διδ γρηγορήτε, μνημονίοντες.

brance;

brance; which, if they did accordingly, would prove a powerful Incentive to their Duty. Remember that by the Space of three Years, I ceased not to weare every one Night and Day with Tears.

TO THOMAS BISHOP OF CANTERBURY

III. And lastly, his apostolical Benediction, which was as full of Kind Wishes as it was of Comfort and Encouragement. *And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctify'd. I wave mentioning further Particulars, because these will fall in with the Method of Discourse.*

Having shewn you the several Parts of the Words, I shall endeavour the following Things, and in the following Method, which tho' it be not exactly according to the Order in the Text, will better answere my present Design.

1st, To let forth the Duty and Character of a godly faithful Minister of Jesus Christ.

2dly, Explain the Duty that lies upon those that remain after He is gone. And then,

3dly, Conclude with a few Reflections, by way of Application.

1. I shall endeavour to set forth the Duty and Character of a godly and faithful Minister of Jesus Christ. Before I do this, I must observe two Things, in order to prevent Mistakes:

1. *Principles*

The

The first, that we must not imagine, that Those who are now engag'd in the Ministry, are capable of arriving to a Pitch equal with the Apostle, or that they should be equally remarkable for Zeal and Diligence in their Master's Work. Even among the Apostles themselves, there was a discernable Difference. The Person whose Words I am now explaining, declares, that *He laboured more abundantly than they, all*; but then He ascribes it wholly to the Grace of God. *Not I, but the Grace of God, which was with me.* 1 Cor. xv. 10.

And as among the Apostles, so likewise among the ordinary Ministers of Christ there is a visible Disparity. All are not alike furnish'd, either with Endowments of Mind, Strength of Constitution, or Measure of Grace. In each of these Respects some have *Five Talents*, others but *Two*; yet every Man is bound to exert himself according to his Ability. *Having then Gifts differing according to the Grace that is given us,* remember *Prophecy* let us prophesy according to the Proportion of *Flesh, or Ministry*, let us wait on our ministering, or *He that teacheth on Teaching, or He that exhorteth on Exhortation, &c.* Rom. xii. 6, and onwards.

Every one should know the Talents where-with God hath entrusted him, and exercise them in the best Manner He can; having an Eye to the Instance in my Text as an Example of Imitation, and Spur to Diligence, tho' after all He come vastly short of it.

There

There are none that are sincere, but love their Master and like his Work, yet all have not the same Measure of the Spirit, whence there is a difference in the Vigour and Activity of Some from that of Others.

I mention this as a Qualifying Consideration, which ought to accompany us in all the Particulars I shall name, and obviate the rash Censures of weak and injudicious People, upon the Differences there may be in the Qualifications and Labours of God's Ministers. Not intending hereby to excuse wicked Sloth in any, but to show, that when Men are faithful in improving their Gifts, they shall be owned and accepted of God, as well as those, who may very much outstrip them. Yet however

I must observe again in the *Second place*, that as to the Things mention'd in my Text, there ought to be somewhat of each, as an Ingredient in the Character of every ordinary Minister of Christ. The Words were spoken by the Apostle to an Assembly composed chiefly of Ministers, *viz.* the *Elders* of *Ephesus*, who had the Oversight of the Flock; to whom he relates the Particulars of his Behaviour with this View, that they should remember how He carried it all the while He was with them, and be induc'd thereby, to follow his Example.

'Tis certain, there were several things belonging in a peculiar manner to the Apostolical Office (some of which I hinted at in my last Discourse, pag. 10, 11.) which are not

not requir'd of those that act in an inferior Station, the doing which would not conflict with the Duty they owe to their particular Charges where God has fix'd them, and with whom they are bound to abide. But the Things here specify'd are of common Concern and general Obligation, and by how much the more any become conspicuous for them, by so much will it redound to their Reputation and Honour.

Having said thus much, I come to speak of the Duty and Character of a godly Minister, and this I shall do with respect both to what concerns him in Life, and what may be observ'd when God sees fit to remove him by Death, or by some other Providence, of which we have an Instance in the Text.

I. I shall speak of his Duty and Character so far as it concerns him in Life. Here then,

(1.) *It is his Duty to be employ'd and taken up in the proper Business of his Function.* This is one Thing that ought to enter into his Character.

The Office of a Minister is pointed at in the Text, by an Expression, that may be taken in a larger or stricter Sense, namely to warn Men. *I ceased not to warn you,* which in some places is to be understood in the same Latitude of Sense with that of *Teaching,* as Col. i. 28. *Christ in you the hope of Glory, whom we preach,* warning

warning given before and reciting scriptur
2dian in all His prophecies in other places is to
take those striking as when it refers to
some particular Evil or Danger and the Dan-
ges relating thereto. But the Apostle
warned them, v. 28, 30, of this Chapter
when He bids them take heed unto them-
selves and to all the Flock — for I know
that, says He, that after my departing shall
grovous wolves enter in among you not spar-
ring the Flock.

When He sighs in my Text, how in-
cessantly He had warned them, He seems
to have His Eye upon the Duty in both
these Senses. And thus the proper Business
of our Function is, to instruct People in
the Matters of Religion, the Things which
concern the Salvation of their Souls; and then,
to warn them of the Evils, which at
any time they may be in Danger of.

3dly, We are to feed them with sound
Doctrine, such as shall make them w/ me
to Salvation, to open the unsearchable Riches
of Christ, to preach Salvation to Sinners,
and recommend it by all the Methods of
Persuasion. We are to teach them, what
they are to believe, and do, and hope for.
Abide in them in Christ till Christ be
exalted in them, Gal. iv. 29. Labouring in the
World and Doctrine till we have begotten
them to Christ; and then, cherishing them w/
in Marys Rock her Children, strengthening,
comforting, and building them up in their
most holy Faith.

Prov. viii. 12. We are to warn them of the Evils we apprehend them at any Time in Danger of. Whether from Sin, Satan, or the World. From themselves, or Others. From *Discoveries* that are putred into the World, as St. John speaks, or the *Desire* that is in their own Hearts. We are to search for their Souls as those that must give an Account, Heb. xiii. 23. Therefore Ministers are called *Watchers*, *Shepherds*, *Overseers of the Flock*, &c. Whose Office it is, to be always observing and inquiring how Ministers are with their People, and upon the Discoveries they make of Evils and Dangers to provide them with proper Remedies. The Time would fail me to enumerate the Particulars which might here be mentioned.

From hence it may appear however, that our Work is large, as well as difficult. That they who are faithful, will find but little Time to spare for other Matters. None of Christ's Ministers have Cause for want of Work to stand Idle, or embroil themselves with things foreign to their Office, which finds enough to employ their whole Time and Strength and Thoughts. A worldly-minded Minister little understands his Work, or rather, has but very little Inclination to it. Such as desire to approve themselves to their great Master, reflect often on the Nature of their Spiritual Calling, and make it their chief Care to be found in the Duties of it. *Blessed are those* Servants who by

their Lord when He cometh shall find so doing! *Mark. xiii. 46.* That's the first Thing we are oblig'd to, and must go into the Character of every faithful Minister. Namely, his being employ'd in the proper Businesses of his Function.

2. Another is, to be impartial in the discharge of them. I say'd not to every **EVERY ONE**, q. d. I have not only taken Care to perform the several Parts belonging to my Office, but therein have had a due Regard to Every one, without Respect of Persons. He overlooked none. External Circumstances made no Difference in his Regards. He had the Meanest of them upon his Heart as well as the Greatest, being truly concerned for them All.

Both in his publick and private Administrations, He consulted their common good, and applied himself to their various Cases, as far as it was any way in his Power. He did not only teach them in their Synagogues but in their private Families, and by all manner of Means and Methods endeavour'd to promote their Spiritual Welfare. *Ye know how that I kept back Nothing that was profitable unto you, but have shew'd you and taught you publickly and from House to House, v. 20. of this Chapter.* If any should perish, He was not to be blam'd, who had done all that could be expected from Him for their Salvation. In this, their Consciences bore him Witness. *I take you*

and reward this Day, that I am pure from the Blood of all Men, for I have not shamed so durst not stande you all the Comend of God, vi. 46. I am not worthy to be called before you.
Micelin Every Minister of Jesus Christ desires to imitate the Example of this excellent Apostle. How sensible of his Defects and failings; and, alas! who is sufficient for these things! Yet as far as He is able He bears the Concerns of All his People upon his Mind. In his Studies and Prayers He is thinking of them, and praying for them. In his *publick* Work, his Aim is to do Good to Every one. And it grieves him to think that any should perish under his Ministry. In his *private* Applications He endeavours to the best of his Capacity to instruct such as he finds to be ignorant, to reclaim the foolish, warn the unruly, succour the tempted, confirm the wavering, strengthen the feeble-minded, encourage the desponding, and pray with and comfort those that are sick and afflicted. As his Commission is of large Extent, so his Desire and Aim is, to render himself as compleat as may be in the Execution of it. He neglects none through Idleness and indulged Sloth, overlooks none through Pride and Contempt, and spares none through Fear or Flattery. Happy are the People whom God has blessed with such a Minister!
Tis the Duty and must be a farther Ingredient in the Character of a faithful Minister,

Minister, to be affluous and affluent in his Work. Envied was to have every Day
NIGHT and **DAY**. No known, say the
 apostle, v. 18. from the first Day when I
 came into Asia, after what I have
 been with you at all Seasons. No Opportu-
 nities have been omitted wherein I might be
 serviceable to your Interests, whether by
 Night or Day. *Ye know this* quid. I am
 herein appeal to you. When did you find
 me backward to afford you any Help or
 Assistance that was in my Power? Tell me
 the Seasons. Assign the Particular Time
 wherein you can charge me of a designed
 Neglect, or that you desir'd any thing of me
 I could have done, but refused and know
 you cannot of all the seasons of the year so
 ed The Minister I am describing hath like-
 wise his Eye to the Apostle in this instance
 of Faithfulness. His Heart's Desire is to
 be always laying out himself in the Church's
 Service, to *spend and be spent* in the Work
 of his Ministry. Herein his Thoughts are
 for the most Part engag'd, his Time taken
 up, and his Strength worn out. Praying,
 Reading, Meditating, Preaching, Confer-
 ring, or making Christian Visits; are the
 proper Employment of his Life. So far is
 he from wanting Work for his Time, that
 there is scarce any thing he more com-
 plains of than the Want of Time and
 Strength for his Work.

¹⁰ The miraculous Gifts of the Spirit having
 consist, it is not without much Pains and
 Labour

Labour those things are requir'd, which may be profitable for your Souls: wherefore at those Seasons wherein He is not actually Ministering to his People, He is chiefly taken up in making Provision for them. The Labour of the Day is oftentimes followed with hard Study in the Night. See that He is in *Weariness*, in *Painfulness*, in *Watching* often, 1 Cor. xi. 27. Nay, such is the Application of his Mind, as oftentimes to grudge himself those Relaxations as are not only reasonable, but necessary for the Recruit of Strength, and Repair of Health. Thus you are upon a faithful Minister's Heart to die as well as to live with you, 2 Cor. vii. 3. To work and waste away, till his Life be spent in your Service. Wherefore,

204. Another Part of his Duty and Character is to be incessantly labourious. I CLEARED NOT, as if He had said, Nothing was able to put me by my Duty. No Difficulties of Labour, nor Discouragements of Sense. Whatever melancholy Prospects I had before me, still I ceased not. And none of these things move me, who count not my Life dear to my self: so that I might finish my Course with Joy, and the Ministry which I have received of the Lord Jesus, so testify the Gospel of the Grace of God, v. 24. You are not ignorant of the Temptations which befel me by lying in wait of the Jews, v. 19. What fierce Enemies I encounter'd at Ephesus, more like wild Beasts, Bears and Lions, than

than Men. How near I was once of being
pull'd to pieces by the enraged Multitude,
besides many other Perils of various kinds.
See 2 Cor. xi. 24. 3. Yet for these Things
I ~~treasured~~ ^{had} me. And as no Dangers of Life
could conquer my Resolution, so neither
could the Ignorance, simplicity, and wretched
Unbelief of Sinners tire out my Patience,
who liv'd still in Hope, that one Time or
other I might prevail with them. ^{and} 2 Cor. xi. 13
Here you see again, what we are to do,
who watch for souls. Whatever be the
Discouragements we meet with, they should
not cause us to forsake the Ministry. Necessi-
ty is laid upon us, yes, ~~we~~ is unknown, if we
preach not the Gospel, 1 Cor. ix. 16. No
Man having put his Hand to the Plough,
(i. e. engag'd himself in the Work of the
Ministry) and looking back, is fit for the King-
dom of God. When once entered, we are
bound to persevere. None should desist
merely for Fear of Danger, nor presently
faint for Want of Success. Whilst God
has any Thing for us to do, we must bear
the Inconveniences which attend us in do-
ing it, not fearing the Wrath of Man, nor
declining Duty because Things do not answer
our Expectations.

With respect to Danger, we should be
prepar'd to endure ~~afflictions~~ ^{afflictions} and Hardness
as good Soldiers of Christ, 2 Tim. ii. 3. And
with respect to Success, we must wait with
Patience, Preach the Word, be instant in
Season,

Season, out of Season, reprove, rebuke, exhort with all Long-suffering and Doctrine, 2 Tim. iv. 2. Among those noble Qualities which make up the Character of a faithful Minister of Christ, a steady Resolution to hold on in a Way of Duty, and a submissive Patience to wait the Event, are Things that must not be forgotten. If GOD shall bless you with such a Minister, He'll not presently flinch at Danger, nor grudge the Pains He takes: but will work, and wait, and wade through many Discouragements, if by any Means He may become the Instrument of your Salvation. He'll think it worth his Time, his Strength, and every Thing He can do or suffer, that He may at last obtain the Ends of his Ministry upon you.

5. And lastly, that which concludes the Description, is his affectionate Concern for Sons. I ceased not to warn every one Night and Day WITH TEARS; that is, with the greatest Seriousness and Affection. Regard the Apostle in the Temper of his Spirit toward those that oppres'd his Ministry, and there you'll find him invincibly courageous; but behold him dealing with Men about their Salvation, and you'll observe him the most meek, humble, affectionate, tender-hearted Person (next to Christ Himself) that ever was. Such was his Humility, that it gave Him a wonderful Tenderness of Spirit, and the Experience He had of the infinite Grace of GOD in his own Soul, made him exceeding

ing earnest in recommending it to others. See how He speaks, v. 18, 19, of this Chapter. *To know after what Manner I have been with you at all Seasons, serving the Lord with all Fidelity of Mind, and with many Tears; that is, whenever I sought the Lord on your Behalf, you know with what Tears I did it. When I instructed you, how serious I was. When I persuaded you, with what importunate Intreaties I did so, even like a Man fallen on his Knees, and beseeching you with many Tears. Thus was He with them; and this was the Manner of his Behaviour at all Seasons. They never found it otherwise. Oh, how vehement was his Concern! How great his Affection! How passionate his Desires to obtain what He labour'd after!*

Here it is our Duty also who are engag'd in the Ministry, to eye the Apostle as an Example: But where is the Man that follows him so closely as He should do? We confess, we do not speak to our People with such melting Compassion, and such Streams of Tears, as the Messages we bring should be spoken with. We are not so earnest as we should be. Yet every godly Minister does in some Degree express an unfeigned Concern for the Good of those He is sent to. In proportion to the Grace given him, He finds his Heart enflam'd with Love to Souls, and an earnest Desire to promote their Happiness. He is truly affected himself with the Things He delivers, and does what

what He can to imparte his Meāers with a Sense of them. In all his Performances his Aims are honest, and his greatest Grief is, that He can do no more. Sometimes He is carried beyond himself, and then with what broken, melting Affections does He pray! how seriously does He preach! and how do you feel every Word as coming from his Heart! When thus engag'd, you cannot but observe the Concern of his Mind, and the Am'our of his Desires. How forcibly does His plead, as one that can take no Denial! how humbly does he perwade, as ready to lay himself at your Feet! How affectionately does he interrap with Tears, and sometimes so as to draw the same from you! How moving are his Arguments! How tender his Expressions! Now then we are Ambassadors for Christ, as also God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God, 2 Cor. v. 20. Thus you find his Heart sometimes enlarg'd, he would be glad it might be always so. In this Manner would he preach, and plead, and pray, and exercise his Ministry as long as God is pleas'd to continue him, whether that be for a few Years, as the Apostle Paul, or for many. *Remember that for the Space of three Years, I ceased not to warn every one Night and Day with Tears.*

Thus I have set forth the Duty and Character of a godly Minister, as far as the Particulars of my Text have led me to consider them. He is one that makes it his

chief Study and Endeavour to employ himself in the proper Businesses of his Function, to act therein with a due Regard to the Concerns of all, to be assiduous and constant, indefatigable and incessant in his Work; and in the whole of it, from first to last, to show a tender Respect for all, and especially for those who are under his more immediate Inspection and Care.

And now if after this, Any shall ask me, whence it is that He is carried forth with so much Zeal and Affection. In answer here-to, the Time will allow me but just to mention the following Reasons, which however are such as must be acknowledg'd by all, who are not perfectly blind and stupid, to carry the greatest Weight with them.

It is, my Brethren, because He is appriz'd of the incomparable Worth, the inestimable Value of immortal Souls, and the Infiniteness as well as Irreparableness of their Loss. He knows something of the unsupportable Weight of the divine Wrath; How fearful a Thing it is to fall into the Hands of the living God, to be cast into Hell and suffer the Vengeance of eternal Fire. His Eyes have been opened to behold the amazing Love of God in Christ to perishing Sinners. The infinite Mercy that is freely tender'd them, and the unspeakable Happiness which is purchas'd and prepar'd for them. He has experienc'd the powerful Effects, and sweet Impressions of the Love of God on his

his own Soul, and finds the Sense of his Favour to be better than Life. He is abundantly convinc'd of the inexcusable Folly, the perfect Infatuation and Madness of Sinners, in neglecting and despising the rich and merciful Offers that are made them in the Gospel. Besides, He considers the Greatness of that Truth which God hath repos'd in him, by putting him into the Ministry; the transcendent Reward that does await him if diligent, and the fearful Punishment if He shall be found negligent and unfaithful. He reflects on the strict Account He must shortly give, and how intolerable it will be, to have the Blood of Souls requir'd at his Hands, to be cast into outer Darkness and into the lowest Hell. Whereas they that turn many to Righteousness shall shine as the Brightness of the Firmament and as the Stars for ever and ever. *Dan. xii. 3.*

These, with many more that might be added, are Considerations of such a Nature, of such Force and Moment, as fully persuade him there are no Pains so great, no Difficulties or Sufferings He can endure so hard, as to exceed the Importance of, those Concerns in which He is engag'd! On the contrary, were his Strength a thousandfold more than it is, the saving precious Souls were worth the utmost Expence of it. Or had He Ten thousand Lives to lose, the good Master He serves is worthy of them All. The Reward promis'd to his Faithfulness would be more than a Compensation for

for them, and the Punishment of his Un-faithfulness such, as should make him willing to do and suffer any Thing rather than incur the Hazard of it. These are the power-
ful Incentives that spur him on to Distrust
that quicken his Pace when ready to flag and
litter, and excite his dull and heavy, Iream
when beginning to stir and grow weary.
So much for what concerns a faithful Minister in Life. I come now,

~~in~~ Secondly, To shew how he behaves when
it pleases God to remove him from his Peo-
ple by Death, or any other way.

As to this, I cannot do it better or more
agreeably to the Character hitherto given,
than by explaining the Words which follow
and make up the latter part of my Text.
The Apostle having said All that was proper
on this solemn Occasion, and discharg'd his
Duty to the full in all other respects, He
now adds in the Close of all his most affecti-
onate and solemn Benediction, and this was
the last and best thing He had further to
leave with them.

*And now, Brethren, I commend you to
God, and to the Word of his Grace, which
is able to build you up, and to give you an
Inheritance among all them which are san-
ctified.*

The whole of his Exhortation, and this
in the Conclusion, may be regarded as little
other than his last dying Words. For af-
ter

ter this (as He had told them) 't they shoul'd
see his Face no more. Had He been now
so late He could not have said or done more
for them. And I know no Words, shal'd
more fully or better express the Workings
of Grace in the Heart of a good Minister
upon parting with his People, than these
before us. Indeed, whatever be the Prov-
idence by which He is removed from them,
whether it be by Death or otherwise, these
contain the Language of his Soul. But
seeing it is the Duty of your Minister,
that has occasion'd my Discoursing upon
them, I shall consider them principally un-
der this View, as setting forth the Disposi-
tion and Actings of this Spirit when he
comes to die. As all along in Life, He
bears his People on his Heart like AARON,
who bore the Names of the Children of
Israel upon his Shoulders and his Breast as a
Memorial before the Lord continually, Exod.
xxviii. 12, 30. So He does the same at
Death. Let us see then what are the last
Offices, a gracious Minister performs for
his People (if in any Capacity for it) when
under the Notices of his approaching Dis-
solution. And here,
1. He commands them to God. ~~and now~~ ^{and now}
now, Brethren, I command you to God. The
Apostle in his Address bespeaks them as
his Brethren, setting aside the preheminence
of his Office, and placing himself on the
Level with them, testifying thereby not
only

only the Humility of his Mind, but the great Affection He bore them.

With the like Humility and Affection does a gracious Minister part with his People at Death. Whatever Rank He held above them by virtue of his Office, He treats them as his dear *Bretbren*, considering himself and them as Children of one Father, Members of the same Family, Partakers of the same common Salvation, and so commends them to God with all the Marks of Brotherly Endearment and Affection. Here are three ways by which He does it, according to the Threefold manner of conceiving these Words. As,

i. In a way of *Prayer*, and so He commends them to the Favour, Protection, and Blessing of the Almighty. Making it his earnest Request and Prayer to God, that He would vouchsafe them his gracious Presence and Blessing. His last Words are full of petitionary Benedictions. *Farewel my dearly beloved and longed for, May the Father of Mercies, the God of all Comfort be ever with you! may the God of Heaven protect you! and may you be the constant Care of his Watchful Providence! May He supply all your need both of Body and Soul, according to his Riches in Glory by Christ Jesus! The LORD bless you and keep you, the LORD make his Face shine upon you and be gracious unto you, the LORD lift up the Light of his Countenance upon*

upon you and give you Peace. May He full fill all the good pleasure of his Goodness, and the Work of Faith with Power, till we all meet together with unspeakable Joy at the coming of our Lord.

2. He commends them to GOD in a way of Faith. q. d. *I have fought the good fight, I have finished my Course, and am going to receive my Crown.* And now I am to be with you no more, I deliver you into the Hands of a good and gracious GOD. There I lodge you, there I leave you. Look upon your selves as thus disposed of. I commit you to him that is able to keep you, being confident of this very Thing, that He which hath begun a good Work in you, will Perform it until the Day of Jesus Christ, Phil. i. 6. Tho' after my Departure you may meet with many Tryals and Difficulties, I trust that He will be with you to preserve you. In times of Temptation, Hypocrites may fall away like Leaves in Autumn, they may make Shipwrack of Faith and a good Conscience, but for those of you that are Sincere, you shall be kept by the Power of GOD through Faith unto Salvation.

3. *In a way of Counsel;* Herein directing them what they should do when He is removed from them. When Persons are going out of the World, they not only recommend those they have the greatest Concern for, to the Care of such as they think will be faithful and friendly to them, but give it as their dying Advice that these be consulted

and applied to in all Cases wherein they shall need their Counsel and Assistance. And thus a gracious Minister upon leaving his People, not only commends them to God, but commends God to them as their best and truest Friend. His dying Counsel and Exhortation is, that in every Want of every kind they would apply to him. That in all their Straits and Difficulties, in all their Temptations and Sorrows they would betake themselves to Him, and exercise a believing Dependance on his Mercy and Goodness. And indeed, to whom can we have Recourse so well, as to the Father of Mercies and the Fountain of Power? who being God All-sufficient, is able to do exceeding abundantly above all that we ask or think. Having thus commended them to God, He then

2. Commends them to the Word of his Grace, by which Expression some understand Jesus Christ who is called the Word, John i. 1. and the Word of Life, 1 John i. 1. because Life is treasur'd up in him. Nor is this forgotten by a gracious Minister when commanding his People to God. As from Christ He at first received the Charge of them, so to Him, as the chief Shepherd and Bishop of Souls, He returns them when He comes to die. Others by this Expression understand the Gospel of Christ, which comes much to One, for it is Christ in the Word, who makes it effectual to Salvation. And thus commanding them He may be

be conceiv'd to do it also in a threefold Manner.

1. *In a way of Request.* That GOD would be pleased to continue the Word of his Grace with them. If we suppose him hereby to intend Christ, then his Prayer is, that *He that walketh in the midst of the Golden Candlesticks* would continue to vouchsafe his Presence among them. That *the Lord Jesus Christ would be with their Spirits*, 2 Tim. iv. 22. If by commanding them to the Word of his Grace, we understand the Gospel; then we may conceive his Petitions to be such as these. *May the Word of Christ dwell richly in your Hearts in all Wisdom!* May he furnish his Church with able faithful Ministers to dispense it, and you my People with one, who may more than supply my Place! May the Divine Blessing attend the Word, by whomsoever it is preached! Whoever shall plant or water, may GOD give a plentiful Increase. The Loss of a Minister is abundantly made up when GOD is pleased to continue his Word, and with that, the saving Influences of his Spirit.

2. *In a way of Direction.* Having commended them to GOD, He commands them to the Word of his Grace as the only Directory of Faith and Rule of Practice. *To the Law and to the Testimony: if they speak not according to this Word, it is because there is no Light in them*, Isa. viii. 20. *If any Man preach any other Gospel unto you,*

than that ye have received, let him be accursed, Gal. i. 9. Mind the Word of God and keep close to that. *Prove all Things, hold fast that which is Good,* 1 Thes. v. 21. Let the plain Declarations of the Word, and not the Precepts of Men, determine and guide you. Be sure you make This the Rule of Your Practice, Walk by it; the Support of your Faith, Live upon it; the Spring of your Comfort, Rejoyce in it. Lay hold on the Promises, have your Eye constantly fix'd on the glorious Things it reveals. If this be done, the great Ends of the Ministry will be answered, whoever be the Instruments it shall please God to make use of.

3. And lastly, He commends them to Christ and the Word of his Grace in a way of Encouragement. As that *which is able to build them up, and so give them an Inheritance among all them which are sanctified.* Good People that have reap'd Benefit by their Minister are loth to part with Him, and can't but express a Concern at his Death whenever it happens. Where this is the Case, such a Minister endeavours to comfort them that are about him, with Considerations like those that offer from this closing Passage of the Apostle. Thus we may conceive him speaking. You behold me a dying Man and this hath filled your Hearts with Sorrow, but *do the Prophets live for ever? All Flesh is Grass,* which soon withers and decays, but you have this for your Consolation,

Consolation, that *the Word of GOD endureth for ever*, 1 Pet. i. 25. Tho' there be a Succession and Change of Ministers, the Word is still the same, and has all the Sufficiency of Means to further your Salvation. This in the Hand of the Spirit (who *abides with the Church for ever*) is able to carry on the Purposes of Divine Grace, and to make it effectual to build you up in Faith, in Holiness, and in Comfort; to prepare you for the Heavebly Inheritance, and to give you at length an abundant Entrance into the Enjoyment of it. And then you that now mourn at parting with your Ministers shall meet them again with unspeakable Joy, when *You* shall receive the End of your Faith, the Salvation of your Souls, and *They* the abundant Reward of all their Labour and Pains.

Thus I have endeavoured to give you some Account of a gracious Minister; having shewn you after what Manner He employs his Time and spends his Life, and what are the Dispositions and Workings of his Heart when leaving his People by Death. His Concern in *Life*, is to save his own Soul, and the Souls of them that hear him; to endeavour this according to the best of his Abilities, and the Measure of Grace which God hath bestowed upon him; And at *Death* you have seen how his Grace is exercis'd (if not depriv'd of his intellectual Powers, nor taken off by a sudden Stroke.) I proceed to the

II. General, *The Duty that lies upon them that remain after He is removed from 'em.* It is not to be thought that because the Death of a Minister puts an End to all *his* own Work upon Earth, that therefore it does the same to that of his People with relation to him. Tho' God has taken him from you, He is not to be forgotten and banished out of your Minds, as if He had never been. There is a Debt of Duty owing by those He has left behind, and which it is not of little Consequence you be found in the Performance of. I am now to consider it.

This, as I shewed you in opening the Text, is twofold. *To remember and watch.* In the One we are to fix our Eye upon *Him*, in the other to look well to *our Selves*. The former in order to excite and quicken us in the Discharge of the Latter. *Therefore watch and remember.*

This double Duty does concern All, even us Ministers as well as you our People. And I confess the Words of the Text have their primary Reference to those in the Ministry, for to such the Exhortation here and all along in the Chapter is immediately directed. It greatly behoves us, upon the Removal of those that were eminent for their Piety and Zeal, to remember the Holiness of their Lives, and the great Pains they took in the Exercise of their Ministry, that we may follow their Example, and do our utmost to imitate and equal them, as being under the same Obligations, and having the same

same Motives to induce us. We should be as watchful of our Behaviour and as tender of our Character as they were. We should show our selves Examples to others in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity, as we had them for Examples to us, 1 Tim. iv. 12. This is the only way to maintain the Honour of the Ministry and secure the Success of it.

But my chief Errand at present not being to Ministers but People, I shall speak to the Duties here recommended with a particular view to them, and as far as They may be conceived to have a Concern therein. For tho' here They are propounded to an Assembly of Ministers; yet not so, as to exclude the People from taking their Part in them, who also are elsewhere expressly requir'd to watch and remember. What Christ said to the Apostles, the same he says to All, *watch*, Mark xiii. 37. And again you are bid to *Remember* them which have had the *Rule* over you, who have spoken unto you the *Word* of God, whose *Faith* follow, considering the *End* of their *Conversation*, Heb. xiii. 7. I shall shew you then how you should remember your Minister, and in what respects you should watch your selves.

First, How you should remember your Minister. And

1. You should remember him so as to keep fresh in your Minds his Doctrine, his Example of Life, and the indefatigable Pains

Pains he took. His great Care to feed you with sound Doctrine, and the most profitable Truths. To instruct you in those Things that carried with them the Evidence of Divine Authority. Not to amuse you with the Flights of his own Invention, but to inform you of those Things which GOD hath revealed, and made necessary to your Salvation. You should so remember the sound Principles He endeavoured to instill and confirm you in, as not to be turn'd aside with every Wind of new Doctrine, but to continue firmly grounded and establish'd in *the Truth as it is in Jesus.*

Again, you should remember the Holiness of his Example. How much it was his Care to shew by his own Practice, the Things He taught you. You should think often of his holy, heavenly, and mortify'd Life, his Piety and Devotion, his Self-denial and Patience, his Humility, Charity, Kindness, &c. *Ye are Witnesses, saith the Apostle, and GOD also, how holily, and justly, and unblameably we behav'd ourselves among you that believe,* 1 Thess. ii. 10.

Once more ; you should remember, and call to Mind, the indefatigable Pains he took with you. How he labour'd Night and Day in the Concerns of your Salvation, how much he desir'd your Welfare, and rejoic'd if GOD at any Time was pleas'd to grant him Success. You should remember how he ceased not to warn you at all Seasons, to pray for you, and to instruct you in the Doctrines

Doctrines of your Salvation. In how lively a Manner He set Heaven and Hell before you. How earnestly He exhorted you, and affectionately intreated and beseech'd you. How desirous He was to do you good, and griev'd for those that would not be perswaded by him. Thus to remember him, would be of great Use to make you very serious and diligent in working out your own Salvation. For what must you think of yourselves, if after all the Advantages you had, by the Instruction, Example, and Pains of such a Minister, you shall be found barren and unfruitful, dead in Trespasses and Sins, Strangers and Enemies to GOD, and still continuing in a State of Ignorance, Impenitency and Unbelief. If such as you shall perish, you cannot say it was for want of Means, and the Use of proper Endeavours to deliver and save you, but all must be owing to your own wilful Negligence, Perverseness, and Obstinacy.

2. You should often remember, and call to Mind the Good that was done by his Ministry. The various Instances and Ways wherein GOD was pleas'd to bless it. Must not many of you own him as the happy Instrument of your Conversion? Was not this the Man that first brought you to the saving Knowledge of Christ, and turn'd you from the Error of your Ways? that snatch'd you as a *Brand out of the Fire*, and was a Means of delivering you, when in the utmost Peril of Hell? How has the Word

preach'd by him been attended with the invincible Power and Presence of God upon your Hearts, whereby it became sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, discerning the Thoughts and Intents of the Heart? Heb. iv. 12. Was it not by him you were made to see your Sin and Misery, your need of Christ, and were perwaded to forsake your evil Ways, and evil Company? to renounce your former Vanities, to become new Creatures, and resolve upon a Life of Faith, and holy Obedience to God? Nor have you cause only to remember the infinite Mercy, that in this Way you received to your own Souls, but some of you may have had your Children and Servants Partakers with you in the same.

Besides, you should consider how the good Work begun has been mercifully carried on, how frequently your Hearts have been quickned, strengthned, comforted and enlarged under his Ministry. What delightful Communion you have had with God in his Ordinances; and when otherwise, that the Blame was chiefly owing to yourselves. You should think of the Times you have been sent away with your Doubts answer'd, your Fears al-lay'd, and your Hearts revived with the Light of God's Countenance. You should reflect on the Benefit you received from his faithful Admonitions, friendly Counsels, and encouraging Exhortations when He came to

to your Houses, and apply'd to you in private, according to the Nature of your Case, and the Circumstances you were in: To conclude, you ought to remember the Love and Kindness He was won't to express to you; how heartily He rejoic'd in your Prosperity, and bless'd God for your Deliverances and Mercies; how tenderly He sympathiz'd with you in your Afflictions; how earnestly He would pray to God for you, and the Notice you could not but sometimes take of the remarkable Answers that were given to his Prayers.

These are Things that should not be forgotten. You ought frequently to think of them, that you may bless God for all the Help and Assistance you had from the Labours of his faithful Servant. The Privileges you enjoy'd when under his Care; that you may humble yourselves, for not prizing and improving them better whilst you had them. You should do it in order to preserve your Love to his Memory, that you may speak well and honourably of him, and others thereby excited to endear themselves, as far as possible, to their People in the same manner as he did. But principally, and above all, you should do it in order to cherish the precious Seed, which by his Hand was cast into your Hearts, that by your frequent Remembrances of him you may be quickned in your Endeavours to preserve the Good you got under his Ministry; and by following his Counsels and Directions you may con-

tinue to answer the Ends of it as much as if He were still among you. But,

Thirdly and lastly, Others should so remember Him as to reflect on their own Unprofitableness, who, tho' they sat long under his Ministry, continued all the while Strangers to a saving Work, and the Life and Power of Godliness. Oh, that I could offer any thing that might awaken in you a Sense of your dreadful Condition! When God has taken away a faithful, zealous, rousing Minister, it concerns them the most of all People to remember him, who, alas! have the least Inclination to it; unless it be secretly to rejoice that He is gone, and they are rid of him who was us'd to give them so much Disturbance in their Sins. I pray God they may be very few who are so affected; for if this be the Case it is a deplorable one.

'Tis true, your Minister is gone; he'll give you no more Interruption or Uneasiness; he'll warn you no more; he'll solicit and plead with you no more. But what is your Resolution upon this? Is it that now you will lie down in the Bed of Security, embrace your beloved *Dæmons*, and fulfil the Lusts of your Hearts? This were to give yourselves directly into the Hands of the Devil. Should God thus leave you to the Power of your Corruptions, and strive no longer by his Spirit, you are undone for ever, and past all Remedy. Think a little,

little, how dreadful it must be, thus to be sealed up to the Day of Destruction.

The only Way to prevent it, is to remember the many Warnings and Calls that have been given you, and to comply with those Invitations and Offers that were made you by him that will speak no more to you in the Name of the Lord. You should remember, that tho' He be dead and you will see his Face no more in this World, yet you'll meet him in the Day of Judgment, and there you will see him again. And how sad will it be, if He that spent his Health, and Strength, and Life for you, shall be oblig'd at laist to witness against you, and to say, Lord, I was not wanting to the best of my Power to warn them to flee from the Wrath that was to come. Many a Time did I tell them of this Day which they see is come to pass; I labour'd what I could to convince them of their Sin and Misery; I instructed them in their Ignorance, made the Tenders of thy Mercy to them, and back'd them with all the persuasive Motives of thy Word. I passionately intreated them with Tears. I renew'd from Time to Time my earnest Applications to them; I labour'd *Night and Day*, and did what I was able, and waited many Years upon them, but could not prevail.

Imagine, poor Sinners, how you will then stand before the almighty and terrible Judge, when thus your Ministers shall come forth and witness against you. How will every Word

Word that shall be given in Evidence be like a killing Arrow that into the tenderest Part about you? With what Confusion will you then be covered, and being conscious of your Guilt, how will you stand Speechless at the Bar, and in the greatest Paroxysm of Horror, hear your Names included in the dreadful Sentence, that shall then be pronounc'd against all impenitent and unbelieving Sinners, *Go ye cursed into everlasting Fire prepared for the Devil and his Angels?*

As you would not that this should prove your woful Case; but, on the contrary, would desire a well-grounded Hope of being openly acknowledged and acquitted, when we shall All make our Appearance before the Judgment-Seat of Christ: As you would provide for the Joy and Safety of your own Souls, and be the Joy of your Ministers, yea, the *Crown of their rejoicing* in that great and solemn Day: It infinitely concerns you all, both Sinners and Saints, to take *diligent Heed to yourselves*. Which brings me to the last Thing in the Text to be spoken to, and this is,

Secondly, The other Part of your Duty, which falls under the Head of Watchfulness. Therefore Watch. You should recollect and remember the Things which have been mentioned, and every thing else relating to your Ministers, on purpose to excite your

your Watchfulness. You live in a World of Sin and Suffering; you'll meet with many Snare's and Temptations; you have a powerful and subtle Adversary to deal with; your Hearts are very treacherous and deceitful; you'll be often in Danger of missing your Way, and even when it lies plain before you, it will not be easy to keep in it. You have therefore the greater Need upon these Accounts, as well as others that have been mention'd, to examine your Ways; to inquire how Matters are with you, and to give all Diligence to make your Calling and Election sure. And now in keeping a Watch over yourselves, you should have your Eyes, chiefly and principally, on the two following Particulars.

1. *That you lose not the Things which your Ministers, by God's Blessing, have wrought in you; nor any Good which you have gain'd by their Labours.* It is a melancholy Observation, which has been sometimes made, that after the Death of a godly zealous Minister, Religion has much declined, their People have slackned in their Diligence, and abated of their Seriousness. Those that professed the Name of Christ have grown careless, formal and loose, and some have quite fallen away. O take heed to yourselves, that this become not the Case with any of you. Remember the sound Doctrine that has been taught you by your Ministers, and the holy Rules of Life that were given

given you. Hold fast the Form of sound Words which you have heard; see that you retain it in Faith and in Love, which is in Christ Jesus, 2 Tim. i. 23. Watch your selves, that none through Deceit and cunning Craftiness beguile and seduce you, nor tempt you to barter away the saving Truths of the Gospel for the worthless Dross of Error, how specious and splendid soever it may be made to look through the subtle Artifices of Men. Take heed you lose not the Esteem you once had for Religion, nor suffer those good Impressions which have been made upon you, to dwindle and wear away. Beware of gradual Backslidings, lest from plausible Professors, you at last turn open Libertines. Many have lost all the Good they seem'd to have gain'd, and by growing corrupt in their Principles, and vicious in their Lives, have chang'd the fair Character they once had, for that of the worst of Mankind. Others that have had the Grace of God in Truth, through their Remissness and Negligence have received Hurts and Wounds, been brought into a low and languishing State, lost much of their Peace and Comfort, and tho' sav'd at last, it has been as by Fire, i. e. with Loss and Difficulty. God has cast them into the Furnace of Affliction, and purged them from their Tin and Dross, by severe and grievous Tryals. Watch therefore, and take heed that you lose not the Good

Good you have gain'd by the Ministry you
sat under.

There are no Losses like those you suffer
in your Soul. To lose here, is worse than
going behind Hand in your Trade, and
suffering Loss in your worldly Substance or
Estates. And if your Loss should prove a
total One, a Loss of the Soul it self, it will
be infinitely more, than the Loss of Health,
or Ease, or Life; and nothing we can gain
at the Hazard of that, will be able to make
a Compensation for it. For as our Blessed
Redeemer, who knew the just Rate and
Value of Souls, speaks, *what is a Man
profited if He gain the whole World, and
lose his own Soul, or what shall a Man give
in Exchange for his Soul?* Matth. xvi. 26.

2. You should keep a constant daily Watch
over your selves, not only to avoid losing
what you have received, but in Order to the
making a further Progress in Grace and
Knowledge. You should remember your
deceased Ministers so, as to hold on in
the Practice of those Things they taught
and recommended, and not only see that
you continue in a Life of Faith and Hol-
iness, but that you increase in the Fruits of
the Spirit. In *Love, Joy, Peace, Long-
suffering, Gentleness, Goodness, Faith,
Meekness, &c.* Gal. v. 22. Giving all Dil-
ligence, says the Apostle, *add to your Faith,
Virtue; and to Virtue, Knowledge; and to
Knowledge, Temperance; and to Temperance,
Patience; and to Patience, Godliness;* and

so Godliness, Brotherly kindness, and so Brotherly kindness, Charity; for if these Things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the Knowledge of our Lord Jesus Christ. 2. Pet. i. 5, and onwards. The great Design of your Ministers, in all the Pains they took with you, was to deliver you from Sin; to separate between you and your Lusts; to persuade you to renounce the Devil, World and Flesh; to exhort you to believe in Christ, and become his Disciples and Followers; to submit to his Cross and take his Yoke upon you; to live a Life of Faith in the Promises and Obedience to the Precepts of his Gospel; as the only way to escape the Damnation of Hell, to obtain solid Peace and Comfort, and to secure to your selves the unspeakable Blessedness of the World to come. This being their Design, your chief Concern and Care should be, to remember the Warnings, and to follow the Directions, Counsels, and Exhortations they gave you for these Ends. Wherefore you should exercise a diligent Watchfulness over your selves, that tho' your Ministers are absent, you may as well as when they were present have your Conversation as becometh the Gospel, making Heaven your Hope, the Word of God your Rule, and the Holy Spirit your Helper and Guide; endeavouring through his Assistance and Influence to go on, perfecting Holiness in the Fear of God. That hereby

herby you may at last obtain the ~~full~~ ~~Rew~~ Reward that does await, and shall be infallibly confer'd upon those who faint not but persevere to the End. Wherefore Look to your selves that we your Ministers lose not those things wherewith we have wrought, but that we, or (as it may be render'd in the first Person) ye, receive a full Reward, 2 John 8. that is, a Reward that shall answer all your Hopes, yea infinitely exceed and go beyond them, a Reward so full as to give you the Everlasting Possession of every desirable Good, and a Reward that will not only afford a Joy to your Ministers vastly above all the Pains they took with you, but wherein you your selves shall meet with an infinite Amends for all, that you can either do or suffer to obtain it.

From the whole, I shall,

III. Conclude with two or three Reflections, and then shew how your Reverend deceased Pastor answered the Description the Text has led me to give you, of a godly faithful Minister of Jesus Christ. And,

I. From what has been said of the Duty and Character of a godly Minister, you may observe, not only how great and difficult a Work we have upon our Hands, who are employ'd in the Ministry, but what must give us Comfort when we die, or are called away from our People. This can be no other than the Consciousness of our Sincerity, that we have truly desir'd and honestly

neftly endeavour'd, according to the best of our weak Abilities, to discharge the Duties of our Office. Indeed if none shall be sav'd but such as have come up fully to the Apostle in all Things that are mention'd in my Text, we were in a most miserable and desperate Condition. For where are the Ministers, since the Days of the Apostle, that have been endow'd with such an abundant Measure of the Spirit as was poured forth upon him? There have been many excellent Persons in the Church who have been exemplary for their Pains and Diligence, and yet have seen Cause, upon leaving their People or the World, to bewail their manifold Defects, and with Bishop Usher to pray, *that the Lord would forgive them their Sins of Omission* There are none, that consider the Nature and Extent of their Office but must do the like. Yet notwithstanding this, if our own Consciences can bear us Witness that we have not been *slackful and wicked*, but have endeavour'd both in Doctrine and Life to serve our great Lord and Master, in furthering the Salvation of our People according to our Capacity, and as far as we had Health and Strength: If we can appeal to God for the Sincerity of our Hearts, that in Nothing we have labour'd more than to approve our selves to Him; that we have not sought our own Glory or Gain but the great Ends of our Ministry; that we have not loiter'd or foolishly mis-spent our Time, but

but diligently employ'd our selves in the Duties of our Office, that we have endeavour'd to instruct our People in the best manner we could, to watch over them, and carry it faithfully to them; that we have declar'd his Will and own'd his Truths, and not declin'd our Duty for Fear of Sufferings; that under the Sense of our manifold Defects we have confess'd and bewail'd them in the Bitterness of our Souls, and fled to the Blood of Christ for Pardon; If in all these Things we can thus appeal to God, who knows our Hearts: what Tongue or Pen is able to describe the Peace, the Comfort and the Joy, which such Reflections may afford us in dying a Hour? Tho' we have fallen vastly short of the Apostle *Paul*, and Multitudes of Others, that have far outstript and excell'd us, yet our Merciful Lord and Master will deal with us, not according to the Grace bestow'd on them, but those lesser Degrees and Measures he hath granted unto us. If we have been *faithful*, tho' but *in a few Things*, he will make us *Rulers over many Things*, and say unto us, *enter ye into my Joy*. Matth. xxv. 23. However,

Secondly, The Account given of a faithful Minister should not only shame those who are grossly remiss, but quicken all of us to the greatest Industry and Diligence. Tho' (blessed be God) there are those still remaining whose Consciences bear them Witness, they have not given into a Life of

of Sloth and Carnality, but to let their Hearts Desire and Endeavour to approve themselves to their great Master; yet when how many are our Follies! We have Reason to hope that where there is a *willing Mind*, and we are conscious of performing our best, God will accept our Sincerity, tho' we fall short of Others: yet their exemplary Zeal should shame and humble us. We should strive what we can to follow, tho' after all we come behind them. We should keep them in our View, and imitate them as far as we are able. And if we are not wanting to our selves, the great Ruler and Head of the Church will not leave us destitute of his Assistance, who hath promis'd to be with his Ministers *always to the End of the World.*

May we more and more take diligent heed to our selves, that in our Lives and Conversations we do Nothing that shall expose our Office to Contempt, or encourage and harden others in their Sins. May it be our great Care to practise what we preach, otherwise in every Sermon we deliver to our People we do but confirm and aggravate our own Condemnation. And what Effect is our Ministry like to have upon others, if when reproving them for Sin, they shall say *Physician heal Thy self? Thou that teachest another, teachest thou not thy self?* Rom. iii. 21. With what Heartiness can we recommend the Grace of God to others, which we despise our selves? If we have

no Concern for our own Souls, we shall show but a faint REGARD to Others. A graceless Minister is a bad Signior in the Church of Christ. And a wicked Servant is generally a very unprofitable one. A strange Indifference and Langour must appear in all his Performances; for if our own Hearts be cold our Preaching will be fomes, or if we have but an affected Fervency we can't expect a Blessing should attend it. We must have Salt in our selves, otherwise how shall we season Others. May we pray much for the Anointings of the Spirit, and look to Christ for an Increase in Gifts, a further Enlargement in Grace, and renewed Supplies of Strength to go on with Vigour in our Work. *All our Springs are in him.* Examples will quicken under the Influences of the Spirit, but without him all we may pretend to do will be very feeble and insignificant.

Thirdly and lastly. From all that has been said we may infer the Greatness of that Peoples Loss, who are depriv'd of a Minister that answer'd the Description that has been given. One that was sound in Doctrine, holy in Life, and always engag'd in the proper business of his Function. That was faithful, diligent, laborious, and constant in his Work; who had nothing so much at Heart as the Glory of God and the Good of his People, being affectionately concerned for them, and ready to do or suffer any thing for their Sakes. **How great**

great the Loss of such a one is, and how much to be lamented, I did endeavour to show you in my last Discourse on the Death of your Worthy *Assistant*. And that now again by the Death of your aged *Pastor* you have lost one that answered, as much as most Men, the Character I have given, will appear from the following Account, which because it will in Length exceed its Proportion to this Discourse, I shall set it by its self.

SOME

SOME
MEMOIRS
OF THE
LIFE

Of the late REVEREND and Pious
Mr. Samuel Pomfret.

Who dy'd Jan. 11th, 17th.
Aged 71.



L O N D O N:

Printed in the YEAR MDCCXXII.

СОМЕ
ЗАМОРИ

ЭНТЭР

ХАДАЛЫГ

О чье же Радианье Погон

С. Т. Симонов

Издано в 1787 г. в г. Казани

в боязни



ХОНОДА

Издание в 1787 г. в Казани



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SOME
M E M O I R S
OF THE
L I F E
Of the late Reverend and Pious
Mr. Samuel Pomfret.

IT was a Custom among the ancient *Romans*, to preserve in Wax the Figures and Images of their *Ancestors*, that were of noble Birth, or had been advanc'd to the Chair of Honour by the Merit of their Actions. And *Salust* reports of *Quintus Maximus*, *Publius Scipio*, and other great Men, that upon beholding those Figures, they presently found enkindled in their Breasts an ardent Thirst after Virtue (not from the bare Images, but the Memory of what was done

by those they represented *) which was such as could not be extinguish'd till by their own Actions they had equall'd them in Fame and in Glory.

Tis the Happiness of Christians, - not only to have truer Notions of Virtue; but in what they do, to be governed by nobler Principles and infinitely higher Views. However, we may observe from hence the Force of Example; which operates in None more strongly, than in the hearty Lovers of GOD: Who can no sooner reflect on the Accounts given of such as have been eminent for their Piety and Zeal, than they find themselves secretly inspir'd with flaming Desires after something of the like Kind. For this Reason, and especially to enkindle a holy Zeal in those that labour in the Ministry, I shall now relate what I have receiv'd of that aged, faithful and holy Servant of Christ, the Reverend Mr. Samuel Pomfret: not with Design to make every Thing I shall mention a Rule to others, but to shew an Example of *Diligence and Affiduity*, which we should endeavour to imitate as far as GOD hath put it in our Power.

He was born at Coventry, of Parents eminently religious, his Father being noted for the

* Non certam illam, neque figuram tantam vim in se habere; sed memoria rerum gestarum eam flammant egregia virtus in pectora crescent, neque prius sedari, quam virtus, eorum famam atque gloriam adaequaverit.

great

great Power He had with God in Prayer. Out of a zealous Concern to promote the Interest of Religion, they devoted this their Son *Samuel* to the sacred Work of the Ministry. At that Time the School of *Couentry* was famous for the Education of Youth, where he went through all the Parts of Learning, that were taught in that School. From thence He was taken and put under the Tuition of that noted and able Divine Dr. *Obadiah Grew*, who had a great Respect for his Father, and shewed no small Kindness to this his Son.

After He had been for some time under his Care, He went to the University of *Cambridge*; but the Tenderness of his Conscience, not allowing him to comply with the Customs there practis'd, He remov'd to a private Academy at *Islington* near *London*, where He finished his preparatory Studies under the Instruction of that excellent Scholar Mr. *Ralph Burron B. D.* formerly Canon of *Christ-Church* and Orator to the University *.

It pleased God to bring him under a most deep and powerful Sense of Religion when he was about the nineteenth Year of his Age, and from that Time He dated his Conversion. The Death of his good Mother, whom He highly honour'd, and would sometimes speak of with much Affection

* See the Account given of him by Dr. *Calamy* in his Abridgment, Vol. a. pag. 69.

in the Pulpit, contributed through God's Blessing not a little to the helping on of that great Work.

Tho' during the Time of his natural Ignorance and Estrangement from God, He was kept by restraining Grace from falling into open and scandalous Wickedness; yet He had ever after, a bitter Remembrance of his Youthful Vanity and Folly. In a warm and affectionate Book He published many Years ago with this Title, *A Directory for Youth*, He has these Expressions.

' When I was young, it pleased God of his infinite Mercy, to privilege me above Thousands, with a religious Education; and by his restraining Grace to preserve me from open Profaneness, (blessed be his holy Name!) but yet notwithstanding this, (to my own just Shame I mention it,) in those early and wanton Days of my Youth, I was miserably vain, foblish and disobedient, serving diverse Lusts and Pleasures; the bitter Remembrance whereof hath (for more than twenty Years past) cost me Sighs and Groans unutterable. Oh the Times not to be numbered! That I have wish'd I had been sick in Bed rather than sinning against so good a God. The remote Parts of the World that I have been in, the Roads I have journied in, the Fields I have walked in, the Houses I have lived in, and the Beds I have lain on, can witness to my Tears and Sorrows, while I have recogniz'd my Vanities

'ties and Follies.' A few Years after this,
 in a Sermon He preach'd to young People
 January 1st, 1697. He again expresses him-
 self after this Manner. ' For my own part,
 I have pall'd the Date of my Youth; but
 the bitter Remembrance of my Vanity,
 Pride, Self-conceit, Idleness, foolish mis-
 spending of precious Time, &c. will stick
 by me and like a Goad stick in me so
 long as I live: So that, as is reported of
 the Jewish Rabbies, that they use to say
 concerning the *Israelites* great Sin of
 worshipping the golden Calf, That after
 it, there never was any remarkable Judg-
 ment befall the People of the Jews, but
 there was an Ounce of Calf in it, i.e. there
 was a Lash in it for that Sin; Such have
 been my Thoughts, that to this Day I
 never met with any bitter Strokes in the
 Course of GOD's holy Providence towards
 me, but that place of Job. xiii. 26. runs
 in my Mind. *Thou writeſt bitter Things
 againſt me, and makeſt me to possess the
 iniquities of my Youth.*

He greatly bewail'd his withholding the
 Grace of GOD so long, and its not having
 made an earlier Conquest upon him. ' I
 bleſs the LORd, says He, that gave me
 Counsel at Length, and Eternity itſelf
 will be little enough to praise Him for
 what He hath done for me and wrought
 in me. But oh That I had bore the Yoke
 earlier in my Youth! This Wish I could
 repeat a thousand Times, Oh that I had,

• &c.

¶ &c. Those Words of Austin have often affected me. *Servo te amavi Domine.* O Lord too late have I loved thee. The Heart-searching God knows (if my Heart deceive me not) that I could wish I had born the most torturing racking Pains and Miseries of this Life, rather than to have delayed so long to come under Christ's blessed Yoke. In the Close of the Sermon from whence these Passages are taken, He gives it as a Direction to young People; 'That they would labour to get, and when got to keep and preserve a tender Conscience; For want of which when I was young, I suffer, says He, to this Day.'

By the mighty Power of Divine Grace, and those deep and lasting Impressions, which were thus made upon his own Heart, God singled him out and fitted him for that eminent Service of turning Sinners to Christ He had design'd him for. There are none so well qualified to warn Others, as Those that have had *the Terrors of the Lord* entring deep into their own Souls, or to recommend the Love and Grace of Christ, as Those that have tasted the unexpressible Comfort and Sweetness of it Themselves. By this means He became a chosen Vessel to bear his Master's Name, and had his Heart determin'd for that sacred Work to which He was called of God and devoted by his Parents.

However,

However, having finished his preparatory Studies, He was not willing to engage hastily in the publick Work of the Ministry, but chose rather to officiate as *Chaplain* in a private Family, which He did to Sir *William Dyer* in *Essex*. After He had acted for some time in this Capacity, He had a strong Inclination, before He engag'd in settled Work, to see the World. Sir *William* was extreme loth to part with him, but finding no Persuasions would prevail with him to stay, he would accept of No Other in his Room but what should be of his recommending.

He went in the Quality of *Chaplain* to trading Voyage into the *Mediterranean* with One Captain *Aurivill* (a religious and worthy Person) in a stout Ship that carried a hundred Men. In this Voyage He gave Proof of his natural Bravery and Courage, which All that knew him, must own to have continued with him to the last. The Occasion was this. Two *Algerine* Men of War making Show to attack them, and all things being ready to give them a warm Reception, the Captain came to him and told him; That it was the Custom in Engagements, for the Physician of the Body and that of the Soul to go down, but however, He left him to do as he saw fit. Upon inquiring, if they were Enemies to Christ Jesus and his Religion; and the Captain replying, 'They were'; He immediately answered, *Then I will remain*

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remain above, and live and die together. The Captain was so pleas'd with his Bravery and Resolution, that He embrac'd him in his Arms. The Algerines bore down upon them, but observing their Strength, and finding them prepar'd to return their Sallets, they thought it best to make off again.

There are two or three Things in this Voyage worthy of Remark. One, an Instance of his early Zeal for God. Having carried with him a considerable Venture of Hals, to the Value of *Fifty Pounds*; instead of making Improvement of them in a way of Merchandize, He gave them All to the Seamen upon this Engagement and Hire, That they should forbear the wicked Custom of Swearing. This extraordinary Instance of his Generosity and his kind Behaviour among them, gain'd him such an Interest in their Esteem and Affection; That after this, None would offer to Swear an Oath in his Presence; and if any from other Ships came on Board and Swore, the Seamen would check them, saying, That if their *Chaplain* heard them, He would by no means bear it. They had a great Reverence for him, and God bles'd his daily Prayers and constant Preaching to them twice every Lord's Day in such a Manner, as not only produc'd a great Reformation throughout the whole Ship, but a saving Change upon several of them; of which they gave the most satisfying Proofs in their Lives and Conversations afterwards.

Another

Another Passage is, That being at Smyrna at the Time the English Consul had a Son, who died there, He was欲ir'd by Him to officiate over the Grave according to the Usage of the Church of England (the Gentleman himself being a very zealous Churchman) to which he reply'd, that as He could not conform thereto in his own Country, He must be excus'd there; but if He would please to accept his Service in his own Way He was ready to obey his Command. The Consul, rather than nothing should be done upon that Occasion, consented to it, tho' not without some Reluctance. Mr. Pomfret spoke with so much Pertinency, in such a moving Manner, and pray'd with such strong Affection and Tears over the Grave of a Countryman and a Christian whose Remains they were going to leave in a remote and infidel Land; That it not only affected those of his own Nation, but drew Floods of Tears from the Eyes of great Numbers of Greeks, Turks, and divers other Nations that were present. After the Solemnity was over, the Consul most kindly embrac'd him in his Arms, gave him abundance of Thanks, and said, *If this be your Way, I judge it preferable to my own.* The last Thing I shall mention is, That altho' they were out upon this Voyage for the space of two Years, yet not One of the whole Company died. Thus good Men by their Prayers, have engag'd the Divine Blessing upon All about them. *The*

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LORD blessed the Egyptian's Flocks in Joseph's Sake, Gen. xxxix. 5. The Jews have a Proverb, If the World did but know the Worth of good Men, they would hedge them about with Pearls *

After his Return from Sea, his first Appearance in Publick was by preaching a Lecture in *Lincoln's-Inn-Fields*, where GOD render'd his Labours so acceptable, that Multitudes flock'd to hear him, and many there were, that own'd the great Benefit they receiv'd from his Ministry. During the Time of his being engaged here, He received a Call to accept of a small People at *Sandwich* in *Kent*. His Friends in *London* were very importunate for his Stay with them, but he told them, they might have enough to serve them in *London*, but Few were forward to go preach the Gospel to the Poor in the Country. Wherefore setting aside all worldly Considerations, He chose rather to serve that People, notwithstanding they were at that Time in a divided Condition through the Differences which had hapned among them; but in order to the composing of them, He would not accept their Call on any other than the following Terms, viz. That laying aside their Differences, they would amicably unite and settle under his Ministry. The earnest Desire they All had of him, brought them to

* See Mr. Henry's *Exposition*.

in ready Compliance. Whereupon, having been before this Time (as I understand) solemnly set apart for the Work, by *Fasting and Prayer*, He undertook the Charge of them, and by uniting them thus together, became a great Blessing upon his first coming among them. They continued peaceable all the Time they were under his Care, which was for the Space of *seven Years*, and until He was driven away by Persecution.

He soon grew noted for his fervent Zeal and indefatigable Diligence. Many were the Seals which God gave to his Ministry. Besides the great Pains He took with his People, He cheerfully embrac'd the Opportunities that presented for Service in the neighbouring Parts, and did Abundance of Good in the Country round about. Riding once to preach a Sermon at *Deal*, He happen'd to fall from his Horse into a River. He resolv'd however, that this should not hinder him from his Work. The Time for preaching being come, He went with his Cloaths all wet as they were into the Pulpit, receiv'd no Damage, and God graciously own'd him in his Work, by blessing this Sermon to the Conversion of a Gentlewoman, an Officer's Wife, who afterwards became a most serious Christian.

In the Persecution that was rais'd against the Dissenters the latter End of King *Charles the Second's* Reign, which was in the Time of his being at *Sandwich*, He stuck by his People

ple as long as He had any Opportunity of serving them; not balking his Duty through Fear of Danger. In the Beginning of those Troubles, the Hand of God was very remarkable upon One of his Persecutors, who serving at that Time the Office of Constable, was us'd on the Lord's Day to stand at the Meeting-House Door, and prevent the Peoples going in to Worship God. A Gentleman and Friend to Mr. Pomfret came to his House, and signify'd the earnest Desire of that Person to see him, and have the Benefit of his Prayers, being under great Distress of Mind. Mr. Pomfret was surpriz'd, and thought it might be a Trap laid, in order to apprehend him; but the Gentleman (whom he could trust) assuring him it was otherwise, he went along with him, and found the poor Creature in the greatest Agony of Despair, who upon seeing him, cry'd out, *He was damn'd*; and tho' several in the Room endeavour'd to pacify him, by telling him he had done no more than his Duty in executing the Laws, he answer'd, *He had kept People from the Worship of God, depriv'd them of the Means of saving their Souls, and had undone his own.* In the Time that Mr. Pomfret was engag'd in Prayer, he cry'd out in a terrible Manner that *He was damn'd*, made a most hideous and frightful Noise, received no Comfort, and soon after dy'd in the greatest Consternation and Horror.

Notwith-

Notwithstanding this, there were Others, who still continu'd their Pursuits after him, and tho' they had often fail'd in their Attempts, yet at last He was taken. They confin'd him in an upper Room, intending from thence to remove him to *Dudley Castle*; but He found Means to escape in the Middle of the Night by getting out at a Window, leaving his Cloaths behind, and having Nothing to cover him but his Shirt. The Person that took him, had planted two Men to watch that Window; but in the Time of his making off, they were both of them fallen fast asleep in the Porch of a neighbouring House. He went naked as He was to one of his Peoples Houses, where He knew there were some sitting up with a Person that was dying. There He got Cloaths and made presently off to *Canterbury*, and from thence to *London*: but two or three Weeks after, returning again to *Canterbury*, He was in great Danger of being taken, by happening to be upon the Road the very Day his Enemies were going in Quest of him to *London*; but turning aside to visit a Friend that liv'd at *Friernham* a little way out of the Road, (during which Interval of Time, by comparing Accounts afterwards, the Persons that were in Quest of him rode by) He providentially escap'd them.

Some time afterwards, He took up his Abode at *London*, when He spar'd no Pains to serve his Master; and tho' the Persecution then rag'd as much here as in any other Parts,

Parts, yet He shunn'd no Opportunity of preaching the Word. It was his constant Practice to preach three if not four Times on the Lord's Day, and at such distant Places as He has walk'd on Foot twelve or fourteen Miles. He liv'd at Hackney; from thence He has gone the same Day and preach'd at Brixton-Green, at Wapping at Nine Elms, and then return'd to Hackney again at Night. Besides this, He preach'd often in the Week, and notwithstanding He did it to considerable Numbers of People, and the *Informers* were then very diligent and busy, yet (the' sometimes disturb'd) He was never taken. God wrought wonderfully with him at this Time. There was a Society of about three score young Men, who us'd to attend this Ministry, and supported him in London as long as the Persecution lasted. When afterwards, Liberty was granted to the Dissenters, and his People at Sandwich desir'd his Return, He advis'd those young Men to place themselves under the Care of some fixed Ministry, and took his Leave of them in a *Farewell Sermon*, to their great Concern and Sorrow.

Tho' his Inclinations and Purposes were to his People at Sandwich, He met with an Obstruction, that no Means us'd by himself nor any of his Friends were able to remove. This constrain'd his Abode in London; and God, in his great Goodness, provided his People, some time after, with a very useful and acceptable Supply. His fixing

Fixing here, was Matter of great Joy to many; nor was it sooner known, than He had the Comfort to see the Success that God had given to his Ministry, by the Numbers of serious Persons that offer'd themselves to Communion. It was no less an Honour than it was a Pleasure to him, to be the Instrument of forming a Church of his own gathering, and that *He did not build on another Man's Foundation*; a Church that been increas'd and multiply'd greatly, and which, for Number of Hearers, and especially of Communicants, has exceeded most, if not all, that are in or about this City. I remember about ten or twelve Years ago, as I was walking with him in the Street, He ask'd me how many Communicants I had? I told him. He reply'd, that He had then Eight hundred, and that next Lord's Day He was to add twenty more; at which I was amaz'd. Thus did People flock to him as *Doves to the Windows*. He never administer'd the Sacrament, but had some new Members to propound.

His first *Meeting-Place* was in *Winchester Street*, where He and his People met with an affecting Preservation of Providence. As He was preaching to a crowded Audience, the Floor of the Room sunk all on a sudden about a Foot and half, which caus'd a general Consternation and Confusion among the People, but by his earnest Perswasions he compos'd and still'd them, and afterwards advising them to go out leisurely, not

One of them receiv'd any Damage. Upon examining into the Matter, they found the main Beam of the Floor to be broken, and falling down, it rested on an Instrument which your Workmen call a *Pulley*, by which heavy Casks are let down into Vaults or Cellars. This being providentially laid over the Head of a Cask of Oyl, prevented both the Steving of the Hogshead and the Floor from sinking any further.

This Accident occasion'd the Peoples seeking for a more safe and commodious Place of Worship, and finding a Spot of Ground in *Gravel-Lane* in *Hounds-ditch* that was fit for the Purpose, they erected a very decent and spacious *Meeting-House* capable of holding above fifteen hundred People; in which Place they continue to worship *God* to this Day. It was crowded with People from the first of its opening, and continued so, as long as He was able to preach himself. And tho' it soon became a vast Congregation for the Number of its Members, yet *God* having favour'd him with a lively Capacity of Mind, as well as a healthy Constitution of Body and Strength of Nature above most Men whatsoever; He undertook the whole Work himself, and labour'd with indefatigable Diligence for a Course of many Years, till towards the latter End of his Days the Weight of his bodily Distempers grew so heavy upon him, that He took in his Son for Help, but had no settled Assistance till about two Years before

before his Death. As long as his Strength lasted, he did not spare himself, but exerted his Ministry with great Constancy and almost Incredible Pain, and through the Blessing of God upon his Labours with such Success, that some do think, the like has not been known in these later Times. Having thus tra'd him through the several Parts and Stages of his Life, I shall now give a more particular Account of him as a Christian, and as a Minister.

HIS CHARACTER as a CHRISTIAN.

HE was universally esteem'd, for his eminent Piety, and most of all by those, who knew him most intimately, and had Opportunity of observing his Way and Manner of Life. Whilst He had the Charge of others, He did not neglect his own Vineyard. It was his great Care to preserve the Power of Religion in his own Heart. He made great Conscience of Time, and Thoughts. When He was not ministering to Others, He was almost incessantly taken up either in Reading, Meditation, Prayer, or Penning down his Observations. In all the Times I visited him except one, when He was almost incapable of any thing

through a sore Fit He had of the Stone, I don't remember I ever saw him, but with his Bible on one Side, and his Paper with Pen and Ink before him ready to minute down what came into his Mind that might be profitable. The Starting of a Thought does many times give a Clue to a large Scheme. It is like taking the right End of a Thread, which runs easily and pleasantly to a great Length. When any thing of this Nature occurr'd to his Mind, tho' He were in Bed, He would presently arise and set it down. Some for want of this have very much lamented the Thoughts they have lost, and could not afterwards recover.

Prayer was his great Exercise and Delight. Herein He spent much of his Time with GOD. It is reported of some, who upon special Occasions, besides what they did in the Day, have spent whole Nights in Prayer; But what I am going to relate of my Reverend Brother, did I confess at first exceed my Belief, till I had the fullest Assurances of it from his Wife, who was seldom or never from him. This is, that it was his constant Practice as duly as the Night return'd, from one End of the Year to the Other, to arise and spend a considerable Time in Meditation and Prayer, after which He has oftentimes come to Bed again when He has been as cold as a Stone. This He did not only at home, but when abroad at the Houses of his Friends, some of whom (that they might keep him in Bed) have taken away

away his Candles, but even then He would arise in the Dark, and when the Moon has shone He has pen'd his Meditations by the help of that Light. His rising thus, and the Colds he got, is thought to have laid the Foundation of the *Asthma*, which was one of those Distempers that broke a Constitution that gave as likely a Prospect of living beyond the common Age of Man as most whatsoever. Besides this, it was likewise his constant Practice to keep every *Friday* in the Week as a Fast, when He was us'd to spend a good number of Hours by himself for Heart Examination and seeking *God*; at which Time also besides his own Concerns, He would earnestly recommend the special Cases of his Friends and Others, that desir'd or needed his Prayers.

He was a strict Observer of the *Lord's Day*. His Custom was to go to Bed earlier than ordinary on the *Saturday* Night, and was generally up again at Twelve. If He awoke sooner, He would sleep no more but rise, for which reason his Wife has many times sat up till past Midnight, lest by coming to Bed she should disturb him. If by this Means, He has sometimes slept longer than He intended, it was Matter of Concern to him, and He would blame Her for suffering him to lye so long. He spent much Time in private, besides the vast Pains He took in his publick Work. One that lay often at his House has over-heard him

him 'many a Time in the dead of Night, wrestling earnestly with God in fervent Prayer, and this He has done even in the Night immediately following the Lord's Day, after his great Labour in preaching twice and administering the Lord's Supper. One of the chief Things which then and at other Times was much upon his Heart, and which He has been heard to wrestle most earnestly with God for, was, That He and his People might meet together at the right Hand of Christ in the great Day of Judgment S. 14

He took Care to keep up Religion in his Family. As the last Thing before he went out to preach, was always to retire by himself for private Prayer, so the first thing when He came home from Preaching was to pray in his Family. No Interruptions were suffered at any time to prevent him in this part of his Duty to God, nor would He excuse himself tho' very much tir'd by his Labours abroad. Coming home once excessively fatigu'd, He went to Prayer, and his Wife observing him almost spent she made Signs to him to shorten and favour himself; but He still continu'd, till fearing He would expire, she was forc'd to interrupt him and raise him from his Knees: And no sooner had she got him into his Chamber, than he fell down dead on the Floor, and it was several Hours before He was brought again to himself. He would be oftentimes so spent in his Work and

and Duty, and was so regardless and un-
mindful of himself, that out of Conscie-
nce to preserve his Life and Health. She has
been compell'd to do some Things that
were irksome to Herself, and caus'd Re-
ports that were not to her Advantage. But
those that have known the Occasion, and
Circumstances of the Case, have afterwards
retracted their Censures, and thought him
rather in an Error; who by over-doing,
and neglecting himself, would sometimes
endanger his Life. I therefore mention
this as an Instance of his Zeal, not as an
Example that every one is bound or is able
to follow.

In his Conversation abroad He exercis'd
a strict Watch over himself. When invited
to publick Entertainments, such was the
Restraint He laid on his Appetite as often
to return home an hunger'd. When at the
Houses of his Friends where He could be
free, it was hard keeping him at his Meals so
long as was reasonable, but He would with-
draw to get some Time by himself. He was
usually short in his Visits, especially where
Religion was not set on Foot. Considering
the great Number He had under his Care,
and how much lay upon his Hands, He
could not be long in a Place. He was a
great Redeemer of Time. A godly lov-
ing Friend, acquainting him that some were
concerned they had not more of his Time,
and that He seem'd to be always in a
Hurry; He reply'd, Alas! People are ex-
tremely

tremely mistaken in me, I never like a
 Hurry, but I am for redeeming Time. O
 the Preciousness of Time! He would ex-
 hort People from the Pulpit, that next to
 the Blood of Christ, they would prize
 Time and Thoughts. What He thus fan-
 tently press'd upon Others, He made Con-
 science to practise himself. to avoid idleness
 He was sparing in his Diversions. The
 Exercise He most delighted in, was that
 of Fishing. This was but seldom, and then
 He us'd constantly to have a Book in his
 Hand and a Pen and Ink at his Breast. If
 He was in the Country for a little Recre-
 tion, and there met with Persons or Fami-
 lies that were carnal and unacquainted with
 God, and they would permit him to talk
 with them and pray if the Place was con-
 venient, all other Diversions were laid aside.
 When travelling in Coach on the Road, He
 would be much in heavenly Contemplati-
 on, having them also his Pen and Ink always
 fastened to his Coat, and Paper in his Hand
 ready to take the first Opportunity of set-
 ting down the Thoughts which had affected
 him. He could bear Nothing in Company
 that He thought dishonourable to God, but
 whoever the Persons were that offended,
 would be sure to reprove them. Such was
 his Courage, that He fear'd no Man. Happ-
 ening sometimes in Company with boisto-
 rous Officers, He would not fail to rebuke
 them for their Sins, and when some have
 been so incens'd as to be ready to draw up-
 on

on him. He has boldly withstood them, and by expostulating and reasoning with them has so compos'd and quell'd them, that at last they have shewn him Respect.

In his Temper He was kind, loving and generous to the last degree. He was of an humble Spirit. In a Sermon to young People, speaking of God's Grace to his Soul, He gives him the Glory of it. * I am sure, says He, it is his own, and not of me; O no, let me be vile in my own Apprehensions, as low as Hell, whither I had certainly run had the Lord left me to myself. He was not ignorant of his own Infirmities, and was no way puffed up with a Conceit of his Performances. The Character He has given of himself was that of a willing but weak and unworthy Servant of Christ. It put him to great uneasiness to hear any thing said, that was in his Commendation. He had a great Affection for his People, and treated them with much Tenderness, as a Father his Children. His Freedom, Humility and Condescension to poor People gain'd him a wonderful Esteem among them. He lov'd All in whom He discern'd the Image of Christ, tho' differing in Sentiment from him. He was of a healing pacific Spirit, an Enemy to Contention, but ready to make up Differences wherever it was in his Power, as knowing,

* Sermon to young People from Lam. 3. 27.

† See the Preface to his Directory for Youth.

that where Everying and Stript is, there do Confusions and every foul Work in composing Differences, He would first seek God by Prayer. A Man and his Wife being at great Variance, and coming freighted with heavy Charges against each other, He would hear Nothing of the Matter till He had gone to Prayer with them, in which Time their Hearts were so mollify'd by the Arguments he us'd, and the fervent Petitions He put up to God for them, that when He arose from his Knees, they had not one Word to say against each other, but declar'd themselves fully reconcil'd by his Prayer, and so without giving him any further Trouble went home together in perfect Peace. He was ready to do Good to All, and was even lavish in his Acts of Charity to the Poor, to a Degree that some have been ready to blame him. To enumerate Instances were to write a Volume. He would often empty his own Cupboard to feed the Hungry, and give the Cloaths from his own Back to cover the Naked. He has gone forth with a considerable Sum in his Pocket, and return'd home empty, having given it all away to the Poor. When He could not supply them himself, He would use his Interest with Others, and has borrow'd Money of his Friends to give away. In the Country and City He would go about and give poor People Money, being glad if thereby He could get an Opportunity to speak to them of the Things of God,

God, and instruct them in the great Concerns of their Souls.

I shall have done with this Part of the Character, after I have said He was a hearty Friend. I never heard any that could charge him with the least Fraud or Insincerity. Even Those, that did least of all admire his Prudence, would notwithstanding most readily acknowledge him to be a Man of unspotted Integrity. To Those He was ally'd by Nature, none could express a greater Tenderness of Affection, and tho' herein He may be thought to have exceeded, yet He was not wanting in his faithful Admonitions and Reproofs, where he apprehended them Necessary, and great was the Concern He had for their Souls; an Instance and Proof of which I have given in a Letter wrote by him some time before his Death, and which I have annex'd with some Others to the End of this Account. He had the Affliction to see all his Children die before him, and tho' Two of them were grown to Man and Woman's Estate, and Every one knew how dear they were to him, yet He bore their Death with exemplary Submission and Patience. His mournful Relict, whose gray Hairs are now going down apace with Sorrow to the Grave, has declared to me how exceeding indulgent He was always to her as a Husband. I must do her also the Justice to say, that considering how extremely regardless and negligent He was of himself through the

Intentness of his Mind on his Master's Work, (for which Reason He was wanting in some Management) She was the fittest Person for him as a Wife that could be. Iderein I am satisfy'd there are Many will agree with me, and that much Esteem and Honour is due to her, for the unwearied Care and Pains which out of her great Affection she took in constant attending upon him Night and Day, and ministering incessantly to him.

Having said thus much of his Solitary and Social Life, I shall now proceed to some Account of

SCENE II. — A CHURCH-YARD.

H I S C H A R A C T E R *as a MINISTER.*

HEREIN he came as near to the Description we have given of a godly Faithful Minister in the foregoing Sermon as most within his Time. He was continually taken up in the proper Businesses of his Function. No sooner had he engag'd in the Work of the Ministry, than He apply'd himself faithfully to the Concerns of it. He spent his whole Time and Strength and Thoughts therein. Indeed so much was his Heart engag'd, that He seem'd regardless

guardless of all worldly Matters, and willing to leave them to the Care of others, if He might but pursue the great Design of saving precious Souls;

He had laid up a good stock of saving Knowledge in his Mind. His Principles were conformable to the Confessions of the reformed Churches, and particularly that of the *Westminster Assembly*. The Being Perfections and Providence of God; The Trinity of Persons in the Unity of the Divine Nature, as the primary and fundamental Truth of reveal'd Religion; The Sinfulness, Misery and Impotency of Man by the Fall; The electing Love and Sovereign Grace of God in Christ; The Nature and Privileges of the Covenant of Grace; The Necessity of Regeneration; The free Justification of a Sinner by the imputed Righteousness of Christ; The Nature of true Repentance, Faith and Holiness, and the Necessity of these to eternal Life; The deplorable Condition of ignorant unconverted Sinners; The Comforts and Privileges of sound Believers; The Folly of Youth; The Vanity of the World; The Deceitfulness of the Heart; The Stratagems of the Devil, and the way to avoid 'em; The Approach of Death; The Certainty of a future Judgment; The Terrors of Hell; and the Blessedness of the Saints in Heaven, were the Subjects He chiefly insisted upon in the Course of his Ministry.

For

For the Management of which God had furnish'd him with Advantages above Many. He had a great Vivacity of Spirit and Vigour of Body, a strong and clear Voice, that could extend to the largest Audience, and which He was able to manage at Will. He had a great Readiness and Fluency of Expression, being never at a loss for Words. He knew how to cast his Thoughts into an apt and regular Method, as appears from what He has publish'd; But when his Spirit was warm, He neglected Accuracy, and took the Freedom to expatiate, which He would do in a Manner above what is common, and much affect his Audience. God was pleas'd many times to bless those Excursions beyond his most elaborate Thoughts. His Aim was more at the Hearts than the Ears of his Auditory. He did not amuse them with Turns of Wit, soft Cadencies and studied Periods; but by a free and natural Eloquence endeavour'd to reach their Hearts, and leave them under the most deep and serious Impressions. Practical Preaching was his chief Delight, and therefore He seldom concern'd himself with Controversy. His Talent lay much in convincing and persuading Sinners, nor was He unskilful in comforting and building of them up, a Specimen of which you will find in two of his annexed Letters. However, rousing ignorant and stupid Sinners out of their wretched Security; convincing them of their Sin and Misery; warning

warning them to flee from the Wrath to come; directing them to Jesus Christ as the only Refuge wherein they can have Shelter and Safety; and pressing them to live a holy, heavenly and mortify'd Life; were the Things He seem'd to be more eminently dispos'd and qualify'd for. Herein God bleis'd his Endeavours in a singular Manner. In his Ministrations He was impartial and upright, keeping back Nothing that might be profitable, nor shunning to declare what He believed to be the Counsel of God. He delivered the Divine Will with all Plainness, Freedom and Sincerity, and endeavour'd by Manifestation of the Truth to command himself to every Man's Conscience in the Sight of God. As he fear'd no Man, so He would flatter None. He was above Mean and Servile Compliances, and durst not yield to the Corruptions and sinful Humours of any for the sake of secular Advantage to Himself. He couer'd not over Every One of their Sin and Danger, and if He saw any Thing amiss even in his Brethren, He would not spare to tell them of it. As to those under his immediate Care, He us'd the greatest Freedom with them; and yet with such Affection and Tenderness, as none had Reason to be offend'd. His Respects were equally dispens'd to Poor and Rich. The Concerns of All lay much upon his Heart, and He endeavour'd, to the best of his Power, to carry it with that Simplicity

Simplicity and godly Simplicity, with that Faithfulness and Impartiality, as to be clear
of the Blood of all Men.

As He was faithful in Delivering the Mind of God, so was He ready to pay it all the Regard and give it all the Reputation that He was any way capable of. When many of his Brethren thought themselves under a Call of God, to own the most important Article of the Christian Faith concerning the ever-blessed Trinity, by subscribing their Names to what they firmly believed, and so give a publick Testimony to it that might reach the Knowledge of the whole World, and be convey'd down to the latest posterity; He was so forward and zealous in concurring with them herein, as to send a Message to one of their Meetings at *Saint Ben's-Hall*, with his earnest Desire That tho' by reason of his bodily infirmity He could not be personally present, they would however permit his Name to be inserted in the List among theirs. One of the Brethren was desir'd and appointed to wait upon him with the Roll at his own House, and Mr. *Pontfret* having himself read the Words contained in that Paper (which were the first Article of the *Church of England* and the Answers to the fifth and sixth Questions of the *Assemblies Catechism*) He not only subscribed them with his own Hand, most freely and heartily, as what He believ'd to be the Doctrine revealed in the holy Scriptures,

Scriptures; but declar'd; That if He had a thousand Friends, He would cheerfully employ them all in bearing Testimony to those essential Truths; acquainting that Person, at the same Time; with what He said to some who had been with him, 'That if ever they were left of God, it was when they refus'd to join with their Brethren in subscribing that Doctrine. And whereas it hath been insinuated, as if before his Death He had retract'd what He had done; Nothing is more false; and had He been living, Nothing would have grieved him more than such an unworthy and injurious Reflection.

As thus He was open and zealous in preaching and attesting the Truth, so in his Ministry He was indefatigably laborious, being always employ'd some way or other in his Master's Service. Herein He ceased not *Night nor Day*. How He employ'd his Nights has been already mentioned. On the Week-Days, his Time was for a great Part of it spent in visiting the Sick, baptizing Children, and praying on special Occasions. The Concerns of so large a Congregation lying wholly upon himself, must needs find him Abundance of Work. He was so taken up a-days, that had He not risen in the Night, He could have got no Time for Study. Besides his own Sick, He was frequently sent for to People of other Congregations when their Ministers were out of the Way, and seldom or never refus'd to go and pray with them. Notwithstanding He was

him engag'd for the greatest Part of the Week, yet as long as his Health and Strength lasted, He did not fail to preach twice every *Lord's Day*, (which He always did without Notes) and for some time catechiz'd also in the Evening. On Sacrament Days He us'd to preach twice, and administer. When He had Time, was ready to preach occasionally on Week-Days, and often us'd to open the Morning Lecture at Seven o'Clock on *Monday*, tho' tir'd with hard Labour the Day before. Every *New-years Day* He preach'd a Sermon to young People. Three Discourses on that Occasion, with a Treatise closing his *Catechetical Exercise*, are all He has left published behind him, except an excellent Sermon He preach'd to the *Society for the Reformation of Manners*; for which six Gentlemen in their own Coaches deputed from the principal *Society* came and return'd him their hearty Thanks, having order'd a double Number of his Sermon to be printed above what is usual upon that Occasion. A dignify'd and eminent Divine of the *Church of England* meeting him afterwards treated him with great Respect, and thank'd him upon the same Account. Towards the latter End of his Time, when his bodily Distempers would not suffer him to go forth, He would visit his People and Friends by Letter. Those I have added to this Account were most, if not all of them, written under his Confinement.

But

But the great Fervour and Affection He shew'd in his Work was as remarkable as any Thing. The Manner in which he was us'd to plead with Souls, discovered the unfeigned Concern he had for their Welfare. He was not only assiduous and constant in his Work, but his Heart was usually much enlarged in it; so that it may be affirmed of him, as truly as of any Man in his Time, that *He coas'd not to wear every one Night and Day WITH TEARS.* How earnest was he us'd to be in his Perswasions! How importunate in his Addresses! How broken in his Prayers! He preach'd and pray'd, as One that had Heaven and Hell in his View. He always spoke as a Man in earnest, and not as One that was indifferent whether He succeeded or not. The deep Impressions he had of divine Things upon his own Soul quickly excited his Affections, and ministred to him an easy Fluency of Argument, beyond what is to be attained by dry and difficult Study. He shew'd a mighty Passion for Souls, and this made him *in Labours more abundant.* He would quite exhaust his Strength, and, by the vast Pains he took and the Fervour of his Mind, He broke a noble Constitution, and laid the Foundation of those Distempers which hastned his End. Had he been more sparing of himself he might have continued much longer. Some have reckon'd it as one of Satan's Temptations to the most diligent and useful Ministers, by over-doing to lay a Snare for their Lives,

who, through their great Extravagance, lavish out their Strength in a Prodigality of Pains for the Good of Souls; which like a Flame in a Candle soon wastes them, whereas a better husbanded Strength might be more advantageous, by continuing the Light longer: and yet their Ends are so sincere, their Work so pleasant, and their Hearts so enflam'd with Zeal, that they seldom observe, as they might, that the Devil is glad of the Opportunity of destroying them with their own Weapon^s. However, tho' He labour'd beyond Measure, and to a Degree that exceeded, yet it pleased God to continue him for many Years in the Exercise of his Ministry, during all which Time He was a great Blessing to the Church of God. I shall now say something of

~~THE SUCCESS OF HIS MINISTRY~~

THE Lord did not suffer this his faithful Servant to labour in Vain, or spend his Strength for Nought. He had a wide Door of Service opened unto him. His Audience at home was always numerous. When He preach'd abroad, whether in City

* See Dr. Gilpin of Temptation, &c. Part III. Chap. 1. The same Passage is quoted by Mr. showers in his Death of Mr. Nathaniel Oldland.

our Country. What was his own Multitudes would flock to hear him? and they are few whose Ministry hath been attended with more remarkable Success than his was. I am assur'd it would be endless to enumerate all the Particulars. However I shall conclude this short Account of his Life (for I might have made it much longer) with relating some Instances of the great Success which God gave to his unwearied Endeavours. In Conversion Work He seem'd to be honour'd above most, and the Words of Mr. Bather were verify'd concerning him, who discoufing with a Friend about his Zeal and Courage and Pain, He liv'd it as his Opinion, That God would own him and such as He was, more than others, who exalt'd them in Reputation as *justitious Preachers*.

He had a marvellous way of striking the Consciences of Sinners. Few could listen to his Ministry without strong Convictions and Awaknings. Multitudes of young People were greatly affected by him. The Reverend Mr. Joseph Kortright, my old Friend and Acquaintance, who preach'd for some Time in London with great Acceptance, and was afterwards Pastor at Bristol to as large a Congregation as any in England, told me many a Years ago when a young Man, That He receiv'd the first Impressions of his Seriousness under his Ministry, and that He knew of many Others, who had done the like. He would set before Sinners the Terrors

Terrors of the Lord in such a Manner as if Hell Fire were flashing in their Faces, and has press'd Things so home upon the Conscience, that some have not been able to contain themselves, but have cry'd out in the midst of the Congregation, even whilst He has been preaching, *I am the Man, guilty guilty! What shall I do to be saved?* *For the Lord's sake pray for me!* They have been convinc'd before All, have taken publick Shame to themselves, and in the after-Course of their Lives have given Proofs of a sound Conversion. Of these I am assur'd there are now some Instances living. Others that were very profane and wicked, who came only with Design to scoff at his Zeal and Seriousness, have been so wrought upon as afterwards to acknowledge their Repentance, have offer'd themselves to the Church, been receiv'd, and prov'd exemplary Christians. Of this sort also Instances are well known to several Preaching once on the Nature of Repentance, and insisting upon Restitution as a Branch thereof, one happened to hear him that had been Servant in a Family and had defrauded her Master. It pleased God to work upon her so effectually, (the' it was some Years after the Fact) that She brought the Money (which was a considerable Sum) to Mr. Pomyer, and He return'd it to the Son of that Gentleman, saying, *Sir you see the Effect of the Word of God.* Some have acknowledg'd a singular and wonder-
ful

ful Providence in being directed to come under his Preaching. I am certify'd of a Woman that had a strong Impression made upon her Mind in a Dream, That She should go to the Place where He Preach'd and hear Words by which She should be sav'd. Accordingly She did so. God turn'd her Heart by his Ministry, and she became an eminent Christian. Many have blessed God not only for the Good they receiv'd themselves, but the Good that has been done upon their Children and Servants. A pious and worthy Member of his Church, presently after I had preached his *Funeral Sermon*, told me that for his Share he had two Servants, that were savingly wrought upon by his Ministry, and went away from his House serious good People. They are now Members of the Church.

As thus God own'd him in his stated Labours at Home, he did the same also in his occasional Services Abroad. The Divine Presence and Blessing seem'd to attend him wherever he went. Being desir'd near thirty Years ago to preach at a weekly Lecture at great Marlow in Buckinghamshire, his coming thither was no sooner known, than a great part of the Town flock'd to hear him. The Number was too great for the House to contain them, so that He was forc'd to preach to them in an open Yard. Many were sent away with strong Convictions and Awakenings. Coming my self into the Town a Day or two after with

Mr.

Mr. Owen, Buckinghamshire, afterwards a Minister and Lord Mayor of LONDON, one that was then a principal Inhabitant of the Town inquiring of me about him, told me he had preach'd to them in such a Manner as put the poor People into a terrible Fright, They that knew his railing way of Preaching, and remember the great Wickedness of the Place at that Time, will neither question nor marvel much at the Truth of this Account. Sir Owen (of whom I could say many praiseworthy Things as an excellent Magistrate) was the Person that first formed the Design and laid the Foundation of a Meeting of Protestant Dissenters in that Place, where there had been none before, took much Pains and was at great Charge for many Years after, to support a godly Ministry in it, by which Means much Good has been done in that Town and Neighbourhood. Several have given great Testimonies of their Seriousness, and made an exemplary End when they came to die. I pray God that People, for whom they know I have had some Concern and Affection, may be diligent in improving the Advantages they Enjoy, and may never have Reason to lament the Want of a godly, faithful and pains-taking Minister to watch over them. But to proceed.

Several Years after this, when under much Weakness through a Fit of Sickness, He was invited by a Friend and Citizen to Rockwood Hall in Essex, where he continu'd

tinu'd some Weeks for Recovery of his Strength. Tho' much impair'd, He could not satisfy himself without preaching every Lord's Day during his stay there, to such as would come and hear him. And tho' (as his Wife hath inform'd me) there had never been a Meeting of Dissenters before in that place, several Hundreds of People from the Parts round about came to hear him, who afterwards form'd themselves into a Church, and are as I understand a flourishing Society to this Day. The People were exceedingly affected by his Ministry, and gave many Proofs of the great Veneration and Esteem they had for him.

To conclude this Part of the Account, GOD has own'd his occasional Service in a particular Manner, when He has been desir'd to give an Exhortation over the Grave of a deceased Friend. A gracious Person and Member of his Church lying Sick, sent for him, and made it her earnest Request, that He would be at her Funeral, and say something by Way of Exhortation to those that should attend it. Upon asking the Reason of her Importunity, She reply'd, that GOD had made it the Means of her Conversion. O! said She, the Words you spoke over the Grave of a deceased Person where I was present, GOD own'd and bles'd, to the bringing me (I trust) savingly Home to Himself, and I would hope, that Some may meet with the same Mercy upon same Occasion.

N

Having

Having said thus much of God's prospering him in the Work of Preaching, I shall now say something of the remarkable Success of his Prayers. Many have bless'd God for him on this Account, and found that Word verify'd, *The effectual fervent Prayer of a righteous Man availeth much.* Herein He had Power with God and oftentimes prevailed. Many have been exceedingly refresh'd and comforted by his Prayers, when under great Doubts and sore Exercises of Spirit. Others have been suddenly and remarkably rais'd from dangerous Sickneses. He has been often heard to say, That when sent for to pray with sick People, *He could usually judge of the Event of their Sickness by what He found upon his Spirit in that Duty.* He has come with Satisfaction from his knees, that God would grant the particular Thing he had been praying for. Having been earnestly pleading with God for a near Relation in Travel, and who was in great Danger; To the Person, that afterwards came to him and acquainted him with her safe Delivery, his Answer was, *That if any had told him otherwise, He would not have believ'd them, such was the Satisfaction God had given him that his Prayer should be answer'd.* Upon his visiting about twelve Years ago a Member of his Church now living, who in every ones Apprehension was then thought to be in dying Circumstances, and examining his Pulse, (in which he

he had some skill) He burst into a Flood of Tears, and then withdrew into a private Room for about an Hour, spending that Time in importunate Prayer to God. After which returning again to his Friend's Bedside, He declar'd He had met with that at the Throne of Grace, as gave him Confidence and Assurance, That *that Sickness should not be unto Death.* And it was observ'd from that very time He sensibly amended. Another Time visiting a good Man that was also a Member of his Church and lay very ill at Wanstead, as He was wrestling with God for his Recovery, there was such a Manifestation of the Divine Presence both in him and the Spirit of the Sick Person, that before Prayer was concluded, He call'd to him and said, *Sir turn your Petitions into Prayers, for God hath heard you;* and it is well known, that He was suddenly restor'd.

Could I have read his Notes in Short-hand, wherein there was scarce any remarkable Occurrence of his Life, that he had not taken Notice of, I might have enlarg'd this Account exceedingly, not only with Multitudes of Instances of the like kind with those I have mention'd, but of many observable Appearances of Providence, in which He had great Experience of the preserving Goodness of God both to Him and His: I shall mention a few Instances which I have had from his Relations and Friends. When a Lad, plunging himself into the Water to

Swim (in which Exercise He had great Skill and Delight) He was fastned by a Nail or Tenterhook to a Sluice in the Water and by the Leg; but having presence of Mind He tore himself away by main Strength, making a great Wound in his Flesh, that reach'd to the Bone, and narrowly escap'd with his Life. When Married, He and his Family were no less than three times within the Compass of a Month preserv'd from Fire, his Wife being then in Child-Bed. At one of which Times, being alone and reading in his Bed He fell asleep, the Candle by some Accident fell down and set Fire to the Bed-cloaths which burnt a considerable way, till waking with the smother He got up and happily extinguis'd it. Mounting his Horſe upon the Road after He had been to viſit one of his People that lay very ill; before He could fix himself the Horſe set a Galloping, threw him with his Foot in the Stirrup, He was dragg'd a ſmall way, but on a ſudden his Foot was unaccountably freed. Tho' the Ground was extreme hard by a great Frost. Yet all the Hurt He receiv'd was from a Kick the Horſe gave him on his Thigh, which by the Care of a Surgeon and the Use of proper Means prov'd of no ill Conſequence. He has been remarkably Delivered more than once from Rogues that have beſet him on the Road. Tho' in Perils often and of various Kinds, He was ſtill preserv'd; and notwithstanding his vast Labours and excessive Fatigues, yet it pleas'd God to lengthen out

out his Days to a good old Age, and the full Term which God has set as the ordinary Limit of human Life, which few exceed, and Multitudes never come near. I shall now finish all, by giving some Account of

THE END OF HIS LIFE.

His D E A T H.

IT pleased God, after long and eminent Service, to call home this his faithful Servant, where He is now enjoying the Reward of his immense Pains. By his incessant Labours, He contracted, a long Time before his Death, the most grievous Distempers, of the Gout, Stone, and Asthma. These were frequent Monitors to him of his approaching Dissolution; but the lively Hope He had of eternal Life, was a Stable Support to him under all his Difficulties and Sufferings. His Distempers increasing, they at last interrupted him in his delightful Work, and some few Years before He dy'd, very much disabled him for it. He bore his Afflictions not only with great Submission and Patience, but most exemplary Cheerfulness, and struggled with them as long as He had Strength. When He could not walk, He was brought in a Chair to his Pulpit; and tho' He preach'd often-times in great Pain and misery, yet did it with such Vigour, Life and Affection, that

Few

Few would have thought He had ail'd any Thing, had it not been now and then for the falling of his Voice. If by any Means He could come forth, He would not spare himself. The last Sermon He preach'd, was the last Lord's Day after the Death of his w^{orthy} Brother and Assistant, and but within a few Weeks of his own, from *Micah vi. 9. The Lord's Voice crieth unto the City, and the Man of Wisdom shall see thy Name: hear ye the Rod, and who bat appointed it.* He had a great Desire to preach on that melancholy Occasion, and wish'd He might help his People to understand the Voice of such an awful Providence, and direct them to a right Behaviour under it. He was taken so extreme ill the Night before, that it was fear'd He would have dy'd, yet He so far recover'd as to obtain his Desire, being brought (tho' in much Misery,) to the Place of Worship. He preach'd with great Affection, and there were many weeping Eyes. They were his last Words; and 'tis hop'd, many will not soon forget the Things He then deliver'd.

Soon after this, He was seiz'd with a violent Fit of the Stone, Gout, and Asthma all together; so that the Time of his departing hence, and entring into the Joy of the Lord, (which He had long desir'd, but patiently waited for) appear'd now to be near at Hand. He had the Presages of Death in his own Mind, and grew worse and worse. Tho' sorely oppres'd by his Distempers,

pers, and almost in the Agonies of Death, He was not unmindful of the Concerns of his People. He pitied them under their melancholy Circumstances, and desir'd some Time might be set apart for solemn Prayer, not so much for himself, as for them, who in a short Time were like to be without a Minister. The *Wednesday* before he dy'd was appointed for this Purpose; but when by reason of some Obstructions, He understood it was put off to the *Friday* following, He said, it would then be too late for him; and to their Sorrow, they found his Words made good: for before that Day came, He was above the Need of Prayer.

As all along in his frequent Confinements, He carried it with great Dutifulness and Submission to the Will of God; so He did it very remarkably in his last Conflicts with Death. He maintain'd a lively Hope and stedfast Confidence in the infinite Mercy of God through Jesus Christ, was much compos'd, having no Darkness or Doubts upon his Mind. To the Person that came to dress his Blisters, He spake with great Earnestness as He us'd to do in Matters that were upon his Heart. *Come, see, see, a dying Man under exquisite Pains, and yet not afraid to die.* Many short and pithy Expressions dropt often from his Mouth, some of which were these. *Let him do his Pleasure. Absent from the Body, present with the Lord. Outward Pain and inward Peace.* As He was meditating, and his Lips moving, his

his Wife, who through her great Fatigues had been dozing by him, happening to awake, and observe the Motion of his Lips, she ask'd him what He said, and if He wanted any thing! To which He answer'd with a peculiar Emotion of Mind, *That He was speaking to GOD.* At another Time, after He had seemingly been in a profound Meditation, He break forth with this Expression, *Lord, now lettest Thou thy Servant depart in Peace, for mine Eyes have seen thy Salvation.* Another time, He expressed himself in these Words: *Here we can't arrive at Perfection; but at my Dissolution, when my Soul is carried by Angels to my dear Redeemer, I shall be presented spotless, and without wrinkle.* In the Night before he dy'd, He order'd the Family to Prayer, and was long and fervent. His People were upon his Heart to the End. One of the last Requests He made was, *that GOD would keep them together, and give them a Pastor after his own Heart.* Thus He commended them to GOD, and to the Word of his Grace. To one, that a few Hours before He dy'd, ask'd him how He did? He reply'd, *Nature disputes every Inch of Ground.* And upon her looking sad, he ask'd her why she look'd so melancholy? Upon her saying she saw Nothing to make her otherwise, (observing him to draw near his End apace) He chid her for it, and said, *Oh! you should rather rejoice.* At another Time He bid them *not to weep for him.* About an Hour before

fore he dy'd, he was frequently ask'd how he did. His Answer was, *better and better*; and to the same Question a little before his Departure, He us'd the Expression of an eminent Divine before him in the like Circumstance, **ALMOST WELL**; and soon after He sweetly fell asleep in *Jesus*, January 11, 1721, and in the 71st Year of his Age, having serv'd his Dear Lord and Master for near *fifty* Years in the blessed and honourable Work of the Ministry, with as much Pains and with as great Success, as any Man in the Compass of his own Time.

Blessed are the Dead which die in the Lord,—That they may rest from their Labours; and their Works do follow them.

A decorative floral wreath with a central floral motif and two leafy branches.

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S C R I P T U R E S
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LETTERS

Wrote by the Reverend

Mr. POMFREY,

Some time before his

DEATH.

LETTER I.

*Upon his Peoples meeting for the Choice
of an Assistant.*

*To my most encl^{re} beloved People in our
Dear Lord Jesus : Grace, Mercy and
Peace be multiplied, &c.*


 YOU are in and on my Heart ; and al-
 tho' the holy and wise Providence
 of GOD forbids my bodily Pre-
 sence, yet my Heart is with you ;
 and I have been with GOD for his
 gracious Presence, to be with you (which
 is best of all) to guide and govern all your
 Spirits

Spirits in so weighty an Affair, as you have desir'd to meet about this Afternoon, *viz.*

That first after a few short Petitions at the Throne of Grace for Divine Wisdom and Counsel by one of you, then to consult together about the most proper Ways and Methods to reach the End of your Meeting; which is, according to the Liberty that Christ hath purchased for you, to fix upon One of your own chusing, to be an Assistant and Co-pastor with me: One in whom you may all center, and under whose Ministrations you may all be edify'd thro' the Divine Blessing. I shall bleſs God to have so joyful a Prospect before I die, of leaving you a flourishing united Church, growing up into an holy Temple in the Lord, Eph. ii. 21. Building up yourselves on your most holy Faith, praying in the holy Ghost, and keeping yourselves in the Love of God, looking for the Mercy of our Lord Jesus Christ unto eternal Life, Jude v. 10, 21. Wherefore I close with the 24th and 25th Verses. Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy: To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever! AMEN.

These from your aged Pastor at the Door of Eternity, in the sweetest, strongest Bonds of our Dear Redeemer.

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L E T T E R II. *to the Lady Warren.*

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To the Lady Warren. The very
and vifit, and vifit, and vifit, and vifit

MADAM, I wrote to you

THE Obligations you have laid me under, and the unfeigned Perswasion I have of your being in Christ, and the growing Infirmities of old Age confining you to your House (when, if you could, you would frequent the House of GOD with Joy and Praise:) these Things consider'd, have occasion'd the following Lines to you from me: who, was I able to walk as once, would often wait on you: But now, can only bear you upon my Heart, before the Throne of Grace, which I feelingly do; That the GOD and Father of our Dear Lord Jesus would make all Grace to abound in you, and crown your old Age with all the Riches of Assurance unto the End, and grant unto you an abundant Entrance into his everlasting Kingdom.

Madam,

Madam, It must be confess'd, if God should strictly mark the Sins of the best of his Servants, and should enter into Judgment with them, none could abide the Tryal of his severe Justice; but from John iii. 16. and Rom. viii. 1. we are comfortably assur'd, that God will never enter into Judgment with such as believe in his Son, but graciously receiveth them, *not imputing their Trespasses unto them*, but imputing the Merit of Christ's Obedience and Righteousness for Justification and eternal Life. Therefore in IT alone must we expect to stand before the Bar and Face of God accepted and pardoned. Indeed if we were to appear before the Seat of Judgment in our own Righteousness, and to receive what we have deserved; we might be swallow'd up with Despair. But looking up unto Jesus, who being the eternal Son of God, was pleas'd (out of Compassion to our Miseries) to take our Nature, and therein to bear our Sins in his own Body on the Tree, and thereby to bear them away into eternal Oblivion, so as they shall never be found to condemn us; The very Justice of God it self yields no Terror, but sweet Comfort. For God being just, cannot require the same Debt twice, having already received full and perfect Satisfaction from Christ, whom the Father hath sealed and set forth to be a Propitiation through Faith in his Blood. Rom. iii. 24, 25, 26. So that God having appointed and ordained his

Dear

Dear Son to be our Surety, who hath fully paid our Debts for us; hence it certainly follows, that He will no more require it at our Hands. For clearing this, Your Ladyship may read, or cause to be read, *Isaiah* lxx. 5, 6. and *2 Cor.* v. 21. *iiiij. mccc. biii*

I confess these Comforts do not belong to all, but only to such as believing in the Son of God, do wholly cast themselves upon the Merit of his Death and Passion; and are of that blessed Number, I am persuaded, Madam, through Grace, You are of. For to this purpose you did express your self to me when last with you, That you did place your whole Trust and Confidence for Life and Salvation on a crucify'd Jesus, who died for your Sins and rose again for your Justification. And moreover you have (blessed be God) this Evidence of the Truth of your Faith, that it hath not been a dead Faith without Works.

And now this being so, that your Faith hath not been dead without Works; let no Assaults of *Satan*, who is a busy Enemy, deprive you of the Comforts of your Salvation. For being found in Christ, you cannot come into Condemnation, but are passed from Death to Life. And therefore the last Enemy Death may be exceeding welcome to your Ladyship, being no more but a sweet Passage into Life eternal, there to be for ever with the Lord, which is best of All. — Excuse these from him who looketh on himself as bound in Duty and

and Gratitude, to Minister unto you what I have received of the Lord, to whose unchangeable Love and Presence I recommend *Your Ladyship*; and remain, at the

Door of Eternity,

Your sincere and obliged Servant,
and fervent Orator at the

Throne of Grace,

Sept. 20, 1715.

Samuel Pomfret.

LETTER III.

For the strengthening of Faith.

**To a Gentlewoman in the Country that
belong'd to him.**

My Dear and Christian Friend,

THESE may convince you of my Mindfulness of you, as One through Grace in Christ, and under my ministerial Care. I am pleased you are for your Advantage (both that of Soul and Body) in so good a Family at present, and hope you comfortably experience the carrying on that

good

good Work, that God hath many Years ago begun in you, according to that precious Promise, *Phil. i. 6.* and *2 Pet. i. 3, 4, 5.* You are to live by Faith upon Christ, until Faith and Hope be turn'd into Vision and Fruition. Time is on the Wing and soon will be no more, but our Dear Lord will come and not tarry, who is *the same Yesterday, to-Day, and for ever;* and so shall we be for ever with the Lord, where is *Fullness of Joy, &c.* Let the comfortable Doctrine of the Blessed Jesus dwell Night and Day in your Remembrance; who after He had made *Peace by the Blood of his Cross,* sat down at the right Hand of his Father and your Father, there to appear as your *Advocate,* and plead for daily Supplies of Grace, while you are here in a combating State of Warfare; That your Faith fail not, until He hath conducted you through all Temptations, Tryals and Dangers, which you may meet with in your Way to his heavenly Kingdom. His Grace shall be sufficient for you, and Himself will never leave you nor forsake you; but all on Earth shall work for Good, and ripen you as a *Shock of Corn,* for your Translation to Heaven.

The frequent Returns of my Malady (hindring my publick Usefulness) can't but fill me with frequent and fervent Longings to have my Warfare accomplish'd, and be at Rest. *As good busy people as you are upon Earth have given up all earthly vanities for ever.*

Pray

Pray give all due Respects to the good Family where you are, and accept of the same your self from

*Tours unfeignedly in the best Bonds
in our dearest Redeemer,*

August 4, 1720.

Samuel Pomfret.

P. S. The Comforts above mention'd as belonging to you, are according to the Rule in Tit. ii. 11, 12. In Heaven is the Possession, but here is our Preparation. You have in order to that Preparation a most merciful Price of Time in your Hand, beyond Thousands of Christians that are poor and want it. I hope GOD hath blessed the Country Air for your Relief. My constant Prayer shall be to GOD for you, That all Things here below may be below your Heart, and Christ above may dwell there, and be in you the Hope of Glory.

S. P.



P

LETTER

For the Right to the People

LETTER IV.

Comfort to a Friend on the Death of her Husband.

Dear Madam,

GIVE Glory to GOD. You are his
in a precious Jesus, whom now your
dear late Spouse is with, and in the full
Possession of what He here pray'd and
hoped for. The Tidings of his Removal
by Death, so affected me, that I truly sym-
pathize in Tears with you. But I beseech
you (as I have besought GOD for you)
mourn not, as if you was without Hope,
or had not a firm Assurance of his eternal
Happiness. The L ORD support you with
his Comforts, and accomplish that sweet
Promise, *Isaiah*, liv. 5. *Thy Maker is thy*
Husband (the L ORD of Hosts is his
Name) and thy Redeemer, the holy one of
Israel. And He will (for He hath promis'd
it) keep them in perfect Peace, whose Minds
are stayed on him, because they trust in him.
Isa. xxvi. 3. Your three dear Sons are in-
terested in that Promise, Hosea xiv. last
part

part of the third Verse: *In thee the Fatherless findeth Mercy.* They with your afflicted Self are upon the Heart of

*Your aged and very affectionate
Soul-Servant and Pastor,*
Sept. 13, 1720. *Samuel Pomfret.*

LETTER V

Warning and Encouragement to a Back-sliding and sinful Relative.

COUSIN, *London Augst 10, 1723.*

THO' I know not whether ever you receiv'd what I wrote about two Years since, (for you never return'd any Answer that came to my Hand) I hear of your continued Course of Sensuality and Excess, the which you cannot but think is wounding and bitter to me, who am on the Brink of the Grave, and filleth me with Wonder at the admirable Patience of a long provoked GOD, that still spares your forfeited Life and Breath. But *Ecclesiast. viii. x.* is fearfully verify'd by you, and you

border on the Execution of *Luks* xii. 46. You may mock your self, but an holy GOD will not be mocked. Read *Rom.* viii. 5, 6, 7, 8.

I know, as sure as you breathe in GOD's Air, that if you die in an unconverted state, you will be damn'd. And I also know, that after your Backfliding and Apostacy from your former Profession and the Solemn Covenant you made and Sealed at the L O R D 's Table, as you will be left inexcusable, so your Condemnation will be doubled and much more aggravated than others. Wherefore if you dare go on in your unconverted State, and hold fast your Lust, and follow your fleshly sensual Course and Company, and will not turn and live; I have delivered my Soul and am free from your Blood, and you shall be forced to bear me Witness, that I have set Life and Death before you, and you have chosen Death rather than Life.

My Heart's Desire and Prayer is, that you may be saved. And Oh! that I knew what Means to use, to win your precious Soul to Christ! O that you had but an Ear to hear the awful Call of the great eternal GOD! whose Eyes are always upon you, and who sees how you forget Him and your latter End, and how light you make of the Offers of Christ and Grace, and how bold you are in sinning against Light. You know your Sin, and yet you will Sin, and drown your

your Conscience in Drinking and Sensuality: Death will soon bring an Argument out of your Depth, which you will never be able to answer. Ah! will you then jest at Warnings, or outbrave them? Then you'll wish, that you had deny'd Temptations, and receiv'd Instru^ttion, and spent those precious Hours in secret Prayer and Devotion, that you have wretchedly wasted in Surfeiting and Drunkenness. O how many a Time have I thought of such as yourself with Grief and Pity! who are Drudges and Slaves to the Devil and their Lust, *whose Glory is in their Shame, who mind earthly Things, and whose End is Destruction*, Phil. iii. 19. Ah! what Fruit have you of those Things but Shame, and a Sting in your Conscience? Rom. vii. 24. What Difference between the Lives of such, and Brutes that perish, except that the latter is preferable, as not being attended with those Terrors and Rebukes of a guilty Conscience?

Let me tell you, I would not have one of your secret Gripes and Lashes of Conscience, and your frightful Thoughts of Death and the Day of Judgment, for all that this World affords. Really, did not Sin and Satan blind and stupify, methinks your Life should be a continual Foresight and Fright of Hell. O! the Terrors of the Lord at that dreadful Day one would think should so haunt you by Night and Day, that you should little mind Company, or any Thing in

in the World, while unconverted. There are three Scriptures I advise you to think upon, *Luke xii. 20. Isaiah lvii. and last Verse. 2. Thess. i. 7, 8.* *WORKS OF SAINTS.* Now if ever you be converted, remember it will cost you Sighs and Groans unutterable. The Bitterness of your sinful Ways, will, in the Review, be far greater than ever the Pleasure was. It's true, God can convert you as He did *Lydia*, without such Legal Terrors; but it is not what *He can*, but what *He usually doth* in the Course of his Providence, whenever such a Miracle of Grace is display'd and dispense'd. And if you regard my Judgment in your Case, it is this; That if ever God design so great a Mercy for you, He will so imbitter your Sin to you, as that you will find it no easy Thing to pardon your self, tho' God should embrace you, as the returning Prodigal, and remember your Sins no more. And if ever He do thus embrace you, you will so loath yourself upon his falling on your Neck, and giving you the reconciling Kiss, as will make you to wonder you have been respited so long on this side Hell. O how will you rate yourself beyond all Measure! Which that you may be brought unto, is the real Heart's Desire of

Your aged and afflicted Uncle,

S. POMFRET.

POST-

POSTSCRIPT.

However, I would not, *Cousin*, have you despair, and look upon God as implacable, One that has reprobated you to the *Flames* of Hell, or that hateth you. How glad would the Devil be to sink and settle you in this dismal *Gulf of Desperation*! That you should say, *There is no Hope*, and hereby make you unalterably desperate in filling up the *Measure of your Sins*. Whereas, blessed be God! your *Day of Grace* and *Door of Mercy* is yet continued. And *tho' your Sins be as Scarlet*, yet the *Blood of Christ*, applied by *Faith*, can make you *as white as Snow*, Isa. i. 18. 1 Joh. i. 7. The *Blessed God in Christ* waiteth for your *Return*; and upon your *Return* promiseth *He will be gracious to you, and remember your Sins no more*. I would not for a *World* write this, had I not *Assurance* of it from the *Word of God*, which cannot lie, yea, and a *Commission* from *God* to write thus. *Job. xxxiii. 27, 28. Isa. iv. 7, 8. Ezek. xxxiii. 7, 8, 9, 10, 11.* There is no *Sin* too great to be *forgiven*, that *Men* are willing to *forsake*; and there can be no *Sin* so *sweet* in the *Commission*, as *God's free Grace* will be in the *Remission* and *Forgiveness* of it. O that you would be *perswaded*! *To Day, while it is called to Day*, with an *holy Resolution* in the *Strength of Christ*, make *Tryal* hereof; and

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